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ABSTRACT

This working paper is an intermediary stage in the development of a new telecurriculum for the To Educate the People Consortium. Section 1 is an introduction to the process. Section 2 contains the outlines of 18 courses in the telecurriculum based on concept papers submitted by teams from the consortium. Each course is in the format of six 1-hour specials and three half-hour supplements for each special. Courses are Varieties of Man and Society; Individualization and Urbanization; Culture, Community, and Identity; The Ethnic Factor; Work and Society; Institutions and Organizations; Conflict: Domestic and International; Theory and Method in the Social Sciences; Quality of Life; Folk, Classical, and Mass Culture; Play and Leisure; The Lives of Dr. Faustus; Patterns of Rebirth; An American Mosaic; Creators of Change; Values, Technology, and Society; Energy, Technology, and Public Policy; Ecology and Environment; Birth to Death: The Natural Life Cycle; Systems and Analysis: Geology and Astronomy; and The Future of Science. Section 3 contains concept papers. Section 5 lists the existing courses and program titles. Section 7 discusses the evolution of a humanities-based curriculum for working adults. (Sections 4 and 6 are addressed specifically to concept paper authors.) (YLB)

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To Educate
the People
Consortium

OCCASIONAL PAPERS

ol.1 No.4

JANUARY, 1982

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PRELIMINARY WORKING DRAFT

THE TV DEVELOPMENT CONCEPT PAPERS

January, 1982

CE 034673

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PRELIMINARY WORKING DRAFT
OCCASIONAL PAPER VOLUME I, NUMBER 4
(The TV Development Concept Papers)

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SECTION 1:

INTRODUCTION

This is a Working Paper. It is an intermediary stage of the development of a new telecurriculum for the To Educate the People Consortium.

The *idea* is to study each of the outlines and concept papers and to see if they are what we want and need educationally. The *second* act is to read the entire set of outlines (and concept papers) and to see if we are providing the students with a complete high quality education. What have we left out? What have we repeated? What are the developmental linkages within and between courses and throughout the entire curriculum?

What we will want from you is a vevision of your own concept paper and the outline (which I developed from it). The concept paper, "The Lives of Dr. Faust" by Sarah Evans and Ted Otteson could serve as a model. It not only goes into content and pedagogy, but it also deals with the visual/television aspects.

The second thing we will want from you is an idea as to who would be on the content/production team for your new course and which production center or centers would be in the network doing the particular course.

The third thing would be to think about readings, assignments, field experiences, etc., both in the television course and to some extent, in the small group discussion course and the conference course.

Finally, please look over the entire curriculum from the point of view of completeness, inter-relation of individual courses and developmental pedagogy.

The Process of Achieving a New Telecurriculum

This report is a new step in the development of a new TEP telecurriculum. The original telecurriculum was developed in Detroit from 1973 to 1975. It was produced to meet an urgent need for telecourses by the then developing US/WC model and it was funded out of the tuition revenues generated by the US/WC students. Production facilities at Wayne State University, at WTVS (The Detroit PBS station) and at the ABC affiliate in Detroit were used. The immediacy of the need and the modest size of the funds were reflected in the production values (quality) of the programs; nevertheless, the 12 (60 half-hours each) courses served to educate some 14,000 students in Detroit and to get the TEP Consortium operational at over 20 institutions. After 1975 the US/WC developed some new telecourses with more planning time and a greater budget.

In June (22), 1978, the To Educate the People Consortium was established. We committed ourselves to a sharing structure and a collaboration which would include the experience and expertise of all of the Consortial participants. The main task at the time was to make the telecurriculum and other US/WC resources available to those interested in adopting/adapting the model.

The Washington D.C. Meeting - 1980

The TEP Consortium meetings at the AFL-CIO Headquarters in Washington, D.C., January 1980, had a series of meetings on the basic ideas for a new telecurriculum (see Section 7: Addenda). While the main focus of the meetings was the establishment of operational models, the discussion of this paper set the base for our TV development process and policies.* Basically it was decided to have 18 mini-courses rather than the existing nine; the themes for these 18 were recommended (see Ibid.); and the process outlined.

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* The paper was based on an intensive study of the content and pedagogy of the US/WC curriculum, interviews with students, faculty, staff and administrators, and discussions with people from other institutions starting to implement the model. It was funded by the National Endowment for the Humanities.

The Kansas City Meeting - 1981

By the time we held our April/May meeting in Kansas City, we were well underway to having 15-20 operational models. As a result, the main focus of the meetings was the curriculum and the pedagogy of TEP. Papers were presented on every quarter and semester of the model - content and pedagogy - from the various operational models within the consortium. With the meetings being held in Kansas City and the curricular experience now spread throughout the country, the base for a collective, new curriculum was set. A unanimously passed resolution set up the structure and the goals/objectives for the TEP TV Development Project. These are described in detail in Occasional Paper, Volume I, Number 3, pp. 9-11.

The Detroit TV Development Meeting - 1981

On July 29-30, 1981, the TEP Consortial TV Development Committee met in Detroit to set up the 18 content/production committees necessary to carry out the unanimous decisions passed at the Kansas City meeting. Fifty seven people were present and a number of others also volunteered to work on the project.

Two basic tasks were set: the first, was to write a series of concept papers to be in Detroit by the end of October 1981; and the second was to review the content and rights of the existing telecurriculum, to identify production centers and content/production teams, so that by Fall, 1982, we would have an interim curriculum.

This document is a report on the progress in regard to this task.

In early October, 1981, the CPB/Annenberg Committee announced that the deadline for first round applications was November 4, 1981. Since we had decided to apply, we were forced to accelerate our process and to consult by phone the wide range of TEP people involved. Occasional Paper, Volume I, Number 3, is the proposal to CPB/Annenberg. There is one revision within this proposal which should be noted here, namely that Kansas City would be a production center for the *Faust* telecourse.

In our request to CPB/Annenberg, we also suggested a revision of their own rules so that we could submit at the next deadline (early April, 1982), a proposal for multi-year funding for the entire telecurriculum and for start-up funds to reach 100 operational units.

The Existing Courses - Short Run Strategy

Section 5 of this paper has an outline of all of the existing TEP telecourses. Some revisions in relation to rights, i.e., where we are dropping some programs where rights to courses for the next round of three to five years of use are too expensive will be made by January, 1982.

By February we want to have identified production centers who will do the minimal revisions and the introductory one hour programs, as well as revisions of the readings. We want these revisions to be made by summer of this year (1982) so that they will be available to all consortial members and so that the TV Distribution Center in Buffalo and the Book Distribution Center in Detroit will be able to distribute them.

The New Telecurriculum - Long Run Strategy

Sections 2, 3, and 4 deal with the new telecurriculum. The outlines of the six one-hour specials and 18 half-hour supplements were done by Otto Feinstein on the basis of the concept papers sent in, but reflecting his reaction and obviously part of the discussion process. Section 3 is the Concept Papers in their original form. When this process is finished we should have a telecurriculum which is divided into 18 six-week segments (each of which can serve as a self-contained 30/30 telecourse) and the related readings. We should have identified production networks (more than one production center per course), and content/production teams.

How To Use This Paper

This paper consists of two parts: this paper and Occasional Paper Volume I, Number 3. What we want you to do is to read the entire set and to make your comments, then we want you to revise (and expand) the outline of your own 30/30 course, change your concept paper as you see fit, and identify the content/production people and locations for your project. It is important to keep in mind that your course is part of a total telecurriculum and thus to comment on what is superfluous or missing in the total curriculum.

These second drafts will then become the basis of a TEP Consortial proposal to a variety of funding sources and to a fall-back position where we fund it through our own pay-back and other self-help resources-

SECTION 2:

CONCEPT PAPERS: TOWARDS A NEW TELECURRICULUM

CONCEPT OUTLINES

The outline papers were prepared by Otto Feinstein using the Concept Papers submitted by the various teams from the Consortium.

They are designed to be revised by the concept paper authors in response to the format of six (One hour) specials - the first of while is to be a special edited from the other five specials and introducing the entire course; and three half-hour supplements for each one hour special (or one introduction and two supplements)--mostly in-studio discussions using visuals from the one hour special, plus graphics.

Please read these outlines, refer to the concept papers which are related to them, and use the Sarah Evans/Ted Otteson Faust Concept Paper as a model which present content, structure, pedagogy and TV form.

(1) VARIETIES OF MAN AND SOCIETY: INDIVIDUATION AND URBANIZATION

I. The Human Experience: Urbanization/Indiviudation (One Hour)- edited from the other five programs. Presentation of a perspective on the nature of human beings and society based on seeing them in the context of experience and relation. Out of this approach emerge the societal "types" - tribal, peasant-based, market, and bureaucratic - which not only allow us to understand other peoples and their cultures, but to raise questions about the future and what, if any options, we may have.

1. The Person (1/2 hour): resulting from personal relations and experience, as differentiated from the individual (as isolate or object).
2. Folk and Urban Society (1/2 hour): from relation to societal analysis.
3. Individuation/Urbanization (1/2 hour): a systemic and process way of analysing people and societies.

II. The Early Sacred Society (1 hour special} A film presentation of a tribe, perhaps the Kalahari, perhaps the Netsik eskimo. Stressing the absence of individuation and how life is conducted almost exclusively through personal institutions, which, constitute the culture, community and identity of tribal people. This, in order to contrast with later societies based on impersonal (individual) institutions. When institutional life is personal, the world is perceived as being alive and sacred. When it is impersonal, "nature" is perceived as governed by rational laws and as being controllable by human beings.

1. The Tribe as Ideal Type (1/2 hour): Discussion of the one hour special from the perspective of "ideal type" analysis and what the essential relations and experiences represented by the abstraction "the tribe" are and the wide range of realiities covered by that concept.
2. Personal culture, Community and Identity (1/2 hour): how do these three concepts, which we use to describe all human reality differ in the "tribal" context.
3. The Ancient City: Athens (1/2 hour): The ancient city is considered as an early civilized variation of a sacred society.

III. The Late Sacred Society: Individuation Restrained (1 hour special) Film on peasant society: households, village life, towns and urban links, elite. How order is maintained and how possibilities of individuation are present. Society as a curious blend of the personal and impersonal, but where both support each other. Institutions posses self-conscious roles that are typically arranged in a hierarchy yet most of their functionaries are persons known to each other, and all institutions are integrated under a "sacred"vision of life. Still the possibility exists to perceive others and oneself from the standpoit of an impersonal role or rank and a few starngers are present, so that individuation is possible, but "restrained" by the nature of the social structure. There is a definite, though limited, notion that the natural world can be controlled by human beings. Man can intercede in events and restore the sacred order, as when an enemy or bad ruler disturbs it.

1. The Ideal-Type Peasant-Based Society (1/2 hour): discussion of one hour special and elaboration of essential relations and experiences represented by the "ideal Type".
2. The Indivdiual Contained (1/2 hour): a look at culture, community and identity in peasant-based society.
3. The Medieval Town.(1/2 hour): a look at peasant-based society as a system with an urban focus and the town as a link.

IV. Early Secular Society: From Enlightment to Capitalism (1 hour special): In the first half-hour the early enlightment image of the individual and the possibility for his social and societal integrattion would be developed (Use of Goethe ?) In the second half one would develop the sketch of a personality like Ford or Edison. The balance between the personal (familty) and individual (achievement) would be shown. While institutional life in this type of society is impersonal, roles no longer filled by known persons, order no longer sacred (individuals ranked according to achievement, the physical world begins to be rationally known and controlled), but the family remains important -- the "individual" takes his place in the impersonal order by having learned standards of appropriate behavior from personal "others". The impersonal institutions are mitigated by the personal, especially the family. Moreover, the institutions are young and cannot yet exercise the control they will later have; much of the society remains rural where the personal still is critical (family, community, local regions).

1. The Enlightenment (1/2 hour): essentail relations, experiences and articulation of a "world view" based on the myth of classical society.
2. The Capitalist Individual (1/2 hour): the "ideal types" of Marx and Weber contrasted.
3. Institutions for the Indivdiual (1/2 hour): the rise of the nation state and the end of Devine Right.

V. The Late Secular Society: The Bureaucratic/Planning Society (One Hour): A film on mass society and culture, drawing upon the concepts of the classical social scientists and philosophers. The world of institutions. People are socialized earlier and longer by secular institutions, while the personal spheres of life become weaker, for some even to the point of extinction. The "individual" aspect of self begins to eliminate the "person" aspect. Bureaucracy and alientation.

1. Bureaucratic/Planning (1/2 hour): the experience and reality covered by this abstraction in comparison with "traditonal" bureaucracies.
2. Alienation (1/2): in philosophy, psychology, sociology and literature- Alien=Stranger=Impersonal=Individuation
3. Current Individuation (1/2 hour): THE FAMILY AS CASE STUDY.

VI. Visions of the Future (One hour Special): A presentation of the visions of writers and artists of what the future may hold. Will Individuation continue to advance or is there a human limit ? If there is a limit, why and where. What is likely to happen ? What can be done to influence future directions, if anything ? How do we interpret current events and political positions in this regard ? IS this a Western or World Wide Phenomenon ? (Interview format, with some documentary passages.)

1. Contemporary Trends (1/2 hour): cults, feminism, survivalism, pop-psychology, main-stream behavior... viewed from "Visions of Future".
2. Scholarly Projections (1/2 hour): Statistical trends and hypotheses and qualitative changes.
3. Course Summary (1/2hour): Individuation and Urbanization as a way of understanding the human experience. Some other concepts.

(2) CULTURE, COMMUNITY AND IDENTITY: THE ETHNIC FACTOR

I. The Peoples of the World (One Hour): Animation and Documentary of the current location of the various peoples (cultures) of the world and how they came to be there and in those numbers.

1. What is Peoplehood ? (1/2 hour): Discussion of humans as cultural beings based on experience and relation. Mechanisms and institutions for continuity and change.

2. What is Community ? (1/2 hour): The impact of movement and the creation of community both for the mover and the people resident of the area moved to and moved from.

3. What is Identity ? (1/2 hour): Formation of the person in different contexts and the role of culture and community.

II. The Peopling of America (One Hour): Population and population movements into and within what is today the United States. Who moved where, how, when and why in what numbers and over what time span. Animation and documentary.

1. What is Ethnicity in the U.S. ? (1/2 hour): Is there an American Ethnicity ? How does the culture and the institutions of specific ethnic groups fit into the larger society ? How does this effect the larger society and the specific groups ?

2. How Do We See Ourselves? (1/2 hour): From Anglo-America to the Melting Pot to Pluralism, theory and reality in self explanation.

3. Some Basic Concepts (1/2 hour): Assimilation, Acculturation, marginality, and Colonialism in America today, yesterday and in other countries.

III. Communities and Neighborhoods (One Hour): A documentary on a rural, urban, and suburban community and neighborhood in todays USA. Forces for change and continuity, forces for formation, maintenance and decay.

1. What is the state of communities and neighborhoods today (1/2 hour): A look at how and where the peoples of the U.S. live, whom they relate to, and what these experiences seem to be.

2. What is the role of ethnicity in relation to community and neighborhood (half-hour): Ethnic, multi-ethnic, non-ethnic communities and neighborhoods Cultural, political, economic, institutional implications.

3. The role of national and international institutions (1/2 hour): Was the present inevitable ? Community destruction by highways, financing of suburbs, red-lining, re-industrialization, public and private sector policies.

IV. Family, Culture and Identity (One hour): Documentary about the different types of American families; the formation of individual and group identity in relation to the family and institutions arising from the family or arising from outside the family. The role of culture and meaning and the organizations and institutions in this domain.

1. Past, Present and Future of the American and Ethnic Family (1/2 hour);

2. Identity Formation and the Ethnic Factor (1/2 hour): What do we know about this today ? How does it effect different generations, different ethnic groups, different areas of the country ?

3. Culture (1/2 hour): Should there be a cultural policy towards ethnic cultures in the U.S. ? What should it be ? Are schools cultural institutions ?

V. Politics and Economics (One hour): Documentary on the ethnic factor in American politics and the place of different ethnic groups in the American economic structure.

1. Domestic Politics (1/2 hour): Ethnic voting patterns; ethnic politicians; ethnic political cultures; conflict and cooperation.

2. Foreign Policy (1/2 hour): U.S. foreign and imigration policy in relation to ethnic groups; ethnic group impact on US Foreign Policy.

3. Economics (1/2 hour): Affermative action, equal opportunity, quotas, numerus clausus - different problems, different policies.

VI. E Pluribus Unum (One hour): edited from the previous five hours. Ethnicity in the U.S. and in other parts of the world. Actions and Policies which have been used and their effect on culture, community and identity. Diversity and uniformity in current societies, theories and policies in relation to these.

1. The Fear of Difference (1/2 hour): Its causes and implications.

2. The Fear of Uniformity (1/2 hour): Its causes and implications

3. What We Need to Know (1/2 hour): What we know and need to know.

(3) WORK AND SOCIETY

I. Functions and Dysfunctions of Work (One Hour): Documentary based on other five one hour specials. The changing nature and cultural definition of work; shifting role and attitudes towards work; changes in the work force and its behavior; changing structure and organization of work.

1. Definition of Work (1/2 hour): how do different societies and groups define and look at work - tribal, peasant, market, bureaucratic planning, workers, managers etc.

2. Modern Society and Work (1/2 hour): Major social scientists and their view of the rise of modern work - division of labor, use of money, labor markets, etc Smith, Marx, Durkheim, Weber, Freud and others.

3. Technological Change amd Work (1/2 hour): Satisfaction, Dissatisfaction, link of work and consumption, structural unemployment and what the current issues are.

II. Work and the Work Force (One Hour): How the change in the nature of work and the composition of the workforce impacts on society. A historical view ending with a look at current issues like - dramatic change in women workers, demographic changes, and "new breed" workers.

1. Historical Origins of the U.S. Work Force (1/2 hour): where it came from, how people became workers, patterns of current work life.

2. Women in the Work Force (1/2 hour): What we know about the reasons and impact of this major change.

3. Minority and Undocumented Workers (1/2 hour): Historical view and current phenomenon and policy suggestions.

III. Work and the Economy (One Hour): Economic growth, industrialization, economic concentration, impact of new technologies and work organization, changes in the world economy and corporate structure.

1. Rise of the Service Economy (1/2 hour): The view of structural economists and their data on primary, tertiary, and secondary industry, relation to Varieites Of Man.

2. Impact of New Technology (1/2 hour): What are the new technologies, what are they doing to work, workers, employment etc; is it different than previous technological change.

3. Change in the World Economy (1/2 hour): conglomorates, multinationals, north/south, public/private.

IV. Change in the Organization of Work (One Hour): Work redesign, quality of work life, employee ownership, Scandinavian work environment reforms, German, Japanese, Yugoslav models.

1. The Work Place (1/2 Hour): Artisans and slaves; industrial workers, mass production, scientific management and Taylorism.

2. The Human Relations Movement (1/2 hour):human relations. bureaucratisation, current efforts at work reform.

3. The Life Cycle and Work (1/2 hour): changes in the life cycle of work, when education, when retirement, work sharing, etc.

V. The U.S. Labor Relations System (One Hour): Growth and evolution of the U.S. trade union movement in relation to government and industry.

1. Adversarial and cooperative relations (1/2 hour): Past, present, and future.

2. Political Impact of Organized Labor (1/2 hour): On labor relation, the economy and the society as a whole.

3. International Comparison (1/2 hour): Legislation and organization in US, Europe, Japan, the second and third world.

VI. Public Policy and the Future of Work (One Hour): Public policy issues related to work and workers in the U.S.; issues created in light of technological, cultural, and economic change.

1. Full Employment (1/2 Hour): What does it mean ? What will it mean ? How could one achieve it ?

2. Reidnustrialization and Capital Formation (1/2 hour): What do they mean ? What are the policy implications ?

3. International Competition (1/2 hour): Whose workers are more productive ? Will this competition increase productivity or decrease wages and consumption ?

(4) INSTITUTIONS AND ORGANIZATIONS

I. Modern Institutions (One Hour): edited with narration from other one hour specials. An overview of key institutions in modern society and what the social sciences know about institutional and organizational behavior. The types and extent of institutions in modern society - political/economic, work, nurturing, learning, and caring institutions.

1. How to Analyse Institutions: Their Functions (1/2 hour): What is the specific societal need the institution is designed to meet ? Current function and historical origins; formal and informal analysis.

2. How to Analyse Institutions: Systems Analysis (1/2 hour): How are they structured ? How do they function/behave ? Their legal authority and fiscal base ; their administrative rules and procedures ? Stages of development..

3. How to Analyse Institutions: Their Place in the System (1/2 hour): Where does the particular institution fit in relation to other institutions ? In relation to communities ? In relation to the culture and its values ? In relation to the world system, ? Link of public to private..

II. Political and Economic Institutions (One hour): Documentary on the formal and informal economic and political institutions in the U.S. (with some comparison to other modern societies) and a historical view of their genesis. Decision making in relation to production and allocation, and in governance. How theorists , practitoners, and the people view the "system" and the consequence of such views.

1. Community Power (1/2 hour): How do global forces and institutions relate to local settings with their families, communities, locally based institutions and linkages to the larger system.

2. Decisions at the Top (1/2 hour): How are decisions made at the system-wide level ? By institutions, organizations, individuals, the system. Who shapes the present and the future and how ? Views of different social sciences.

3. Policy Crisis (1/2 hour): Looking at a series of current crisis areas -- oil imports, federal entitlement programs, worker productivity, defense budgets, confidence in institutions, elections -- in relation to the structure and behavior of economic and political institutions.

III. Work Institutions (One Hour): Documentary, looks at the factory, the office, the store, the work site and institutional, organizational theory. Use of some materials from Work and Society on current practice and its genesis.

1. Local Analysis (1/2 hour): how to analyse a specific factory and office situation from the perspective of organizational and institutional theory..Quality of Work Life analysis.

2. Global Analysis (1/2 hour): What is the institutional implication of the "protestant Work Ethic", other work ethics and practices ? The relation of work to distribution of the product.

3. Policy Crisis (1/2) hour: Looking at a series of current crisis areas -- work satisfaction, unemployment/under employment, absenteeism, health and occupational safety, bureaucrtization of the public and private work settings, automation etc.

IV. Nurturing Institutions (One Hour): Documentary, looks at human nurturing needs and the growth of organizations and institutions replacing the extended family. Implicatinns of this change and differences in how needs are met. Human ecology and life support systems - child development, dealing with the aged, mid-life needs.

1. Local Analysis (1/2 hour): a look at how a specific extended family deals with nurturing issues and how a person or group dependent on institutions deals with them.

2. Global Analysis (1/2 hour): the emergence of a wide range of life styles and their implications in relation to the need for and the functioning of nurtuting institutions. The contradiction between individuation of the individual and uniform procedures of the nurturing institutions.

3. Policy Crisis (1/2 hour): child rearing, child abuse, family violence, drug and alcohol dependency, economics of replacing nurturing behavior with nurturing institutions.

V. Learning-Information Institutions (One Hour): Documentary. If humans are cultural beings, what are the institutions which pass on and develop culture and in modern times, what are the institutions which pass on "scientifically" created knowledge and information. A look at schools, the media and other institutions their role and how they operate. Some discussion of their genesis.

1. The School (1/2 hour): How to analyse one local school as an information/learning institution.

2. The Media (1/2 hour): How the media pass on information and create learning. Techniques of analysis.

3. Policy Crisis (1/2 hour): As the creation of new information in the last 10 years is equal to that of the previous 5,000; as rapidity of change requires continuous learning; as funds for education decline or stay the same: what can be done ?

VI. Caring Institutions (One hour): A look at hospitals, nursing homes, mental institutions and prisons for the purpose of organizational and institutional analysis. Professionalism, client rights, etc will be looked at in this context. Caring vs housing.

1. Local Analysis (1/2 hour): An analysis of a specific health care situation. How the needs of the client (patient) and the knowledge about healing are brought together by a given institution.

2. Global Analysis (1/2 hour): Mental Health and Institutional response.

3. Crisis Areas(1/2 hour): How do we use what we know about institutional/organizational behavior in meeting human needs.

(5) CONFLICT: DOMESTIC AND INTERNATIONAL

...To be developed..

(6) THEORY AND METHOD IN THE SOCIAL SCIENCES

...To be developed..

(7) QUALITY OF LIFE: FOLK, CLASSICAL AND MASS CULTURE

This paper includes two approaches. The first is the same format as those in the rest of this report. The second is a listing of the existing QOL telecourse programs which could be used as an interim thirty program course.

I. Urban Culture and the Quality of Life (1hr): An overview of the traditional, empirical indicators of Quality of Life. It has typically been an object of study in economics, political science, geography, the environmental sciences, health, education, and sociology. A bridge from the traditional assessments of the social sciences to the humanities will be built by depicting visually the response of people living in the city to a questionaire based upon these assessments. Buffalo and Detroit will serve as primary resource settings, with comparisons made using cities in other areas: Pheonix, Kansas City, Los Angeles, etc.

Maslow's Hierarchy of Needs and the Folk-Urban Continuum will be used to link the social science and humanities definitions.

1. Olmstead's Buffalo and the Buffalo of Today (1/2 hr): Olmstead's background, his work in Buffalo (total city plan) and his two urban parks (Central Park in NY and Belle Isle in Detroit).

2. Folk, Mass and Classical-Part I: With the help of John Gutowski (folk lorist, we shall present and visually exemplify each of the three categories of culture which we shall use throughout this course.

3. Folk, Mass and Classical-Part II (1/2 hr)

(Former QOL Series Half-hours on which this is based:
#3 "What is a Good Life: Balanced System, Components"
#4 "Experiental Approach"
#5 "Urban Experience and 'The Quality of Life'"
#6 "Why Men Build"
#9 "The Modern City and the Future")

II. Folk Culture (1 hr): Using Gutowski's definition of Folk Culture as an ongoing activity, we shall examine urban examples accross time, place, and genre. We shall be especially interested in assessing the value of each activity within its own context. This is all the more exciting given the uniqueness of Gutowski's scheme in relation to existing theories about folk culture. Since we will explore how folk culture exists in all aspects of urban life, we can exploit numerous visual sources.

1. Folk Culture: The Traditional Views (1/2 hr): Contrast Gutowski's view to other definitions of folk culture: institutional folk culture (such as folk music), "primitive painters", etc.

2. The Roots of Folk Culture (1/2 hr): Exploring the roots of traditional American folk forms,we shall study several examples from different regions and sub-cultures. In particular how non-urban forms move into urban settings, with an emphasis on music.

3. Jazz: Folk, Mass and Claissical (1/2 hr): As an art form jazz cuts accross all three cultural categories: from its folk roots, through its assimilation into mass culture and its emergence into elite forms.

(Former QOL Series half-hours related to this section:

#11 "What is Folk Culture"
#12 "Where is It"
#13 "Urban Folk Culture"
#14 "Folk,Mass and Classical Cultures: Comparison & Contrast"
#15 "Urban Folk Culture and The Quality of Life")

III. Classical Culture (1 hr): An overview of the relationship of the institutions and the consumer to classical art in its urban settings. The museum, the symphony orchestra, the library, and such support systems as the art dealer, the publisher and modern forms of patronage, compared to Renaissance patronage.

1. Public Poetry in Buffalo: (1/2 hr) Including Hallwalls and People's Art.

2. Buffalo Art Park (1/2 hr): Concept, structure and function and community role of the Buffalo Art Park; ALSO Shakespeare in the Park program.

3. City Poems or Let's Go To Town (1/2 hr): Relation of the "urban poets" images' to the city places or "meanings" embedded in their poetry. Examples: Phillip Levine (Detroit), Langston Hughes (NY); The San Francisco Beats, etc.

(Former QOL Series half-hours related to this section:

#16 What is Classical Culture and Where Is It"
#17 Kinds of Work: From Guard to Curator
#18 The Diego Rivera Mural: Spirit of Detroit
#19 The Mexican Muralists and Public Art
#22 Public Art and the Quality of Life)

IV. Mass Culture (1 hr): Television, advertising, commercial art and a broad range of visual arts influence and reflect the quality of life.

1. Becoming Mass (1/2 hr): How new forms of art have emerged in a technological age: e.g. computer art, computer music, pop art, avant garde, and their relation to fads.

2. Film (1/2 hr): Film as an art form of mass distribution; the internal aesthetics of film as they span the three categories of culture.

3. Coming Home (1/2 hr): The world wide influence of American Mass Culture and the ways by which ohter peoples "send" the results back to us. Examples: The Beatles and Rolling Stones; the influence of Jazz on Brazilian popular music etc.

(Former QOL series half-hour programs relevant to this section:

#23 What is Mass Culture ?
#24 Where can it be Found ?
#25 Major Institutions: Television
#26 Major Institutions: The Press
#29 Mass Culture and the Quality of Life)

V. Artists At Work (1 hr): The various factors which influence the production of objects of creative expression..examples will include design, construction, erection, clearance, economics, public opinion relative to public display of art.. Presenting urban artists, pets, writers, musicians and others in actual production.

1. Larry Griffiths, the Welder and the Controversy (1/2 hr): Griffiths works in welded steel and the controversies around "Spirit of Womanhood" and "birds Excited Into Flight"

2. Frank Eckmair, Print Maker (1/2 hr): Visit with Buffalo Print maker, producing works of art, as well as the paper, plates, and paper-making equipment for his art.

3. High Culture, Low Budget-A Community Symphony Orchestra (1/2 hr): A film on the planning, decision making, programming of classical music..the Warren Symphony Orchestra.

(Former QOL Series half-hour programs relevant to this section:

#39 Martin Molson: Theater - the Director's Craft
#45 William Harris: Theater - Writing for Theater
#41 The World of Jesse Allen (film)-The Painter at Work
#42 Albert Mullen: The Painter at Work
#43 Kenneth Mikelowski : An Urban Poet
#44 Esther Broner; A Novelist at Work)

VI. The Democratization of Culture and Cultural Democracy (1 hr): The ultimate concers here are that of access, participation, relation to culture, including the efforts of democratization of classical culture and the development of the concept of the cultural worker and cultural development. Examples of how people engage in individual and community creative expression, with emphasis upon their own needs and interests.

1. Kids Learning How (1/2 hr): Montage program summarizing the work of public school art teachers, showing how children (grades 1 to 4) may be introduced to their own creative needs and interests.
2. Choose Your Role (1/2 hr): Improvisational players design a dramatic context together with non-actors who join the professionals in the resulting "play". The professionals as "animators".
3. From Day to Day (1/2 hr): A man restoring cars; handcrafting a wooden rifle stock; a woman doing sculpture as a hobby; quilting; are looked at as instances of use of creative capacities. How these kinds of activities help the individuals who do them define their Quality of life is of enormous importance to all.

(Former QOL Series half-hour programs relevant to this sections:

#40	Some Aesthetic Considerations
#50	The Cultural Worker I
#51	The Cultural Worker II
#52	The Cultural Worker III

The first of these selections is a conventional look at traditional aesthetic questions of definition, analysis, criticism and evaluation. The last three programs, on the other hand, are centered around a case of Cultural Development. Professor Bockstael takes us through the planning and realization of a cultural project designed and organized by a class of Wayne State University Weekend College students in accordance with their own expressive interests.)

It should be noted that local TEP models could produce their own half-hour segments in relation to the one hour major productions, and focus them on the Quality of Life and Cultural Development in their own geographic area.

(8) PLAY AND LEISURE

I. Understanding Play (1 hr.): Defines terms of the course by relating play and leisure to people's everyday experience and by showing the importance of play and leisure. The first hour on animal play shows parallels between their play and the activity of human athletes. Animal play grounds the philosophical approach in a biological framework. While researchers have interpreted play in the context of mating or territorial ritual or as survival skill learning, human play and leisure transcend the simply biological.

   1. Definition of Terms (1/2 hr)
   2. Choices People Make (1/2 hr)
   3. Different Views (1/2 hr)

II. Play-A Historical Perspective (1 hr.): How people have played and used "leisure" throughout history. Works of art and literature from various historical periods and cultures indicate both a continuity with today's cultures, for example the sport of ancient Greece and contemporary America, and culturally specific differences, for example the portrayal of the wealthy as leisured in earlier western societies, while more economic classes are shown in recent centuries.

   1. Cross Cultural Comparison (1/2hr): Children's play and ritual
   2. Business and Media (1/2 hr): Play and Leisure Institutions in America
   3. Life of the Mind (1/2 hr): A Platonic Dialogue in a Modern Bar

III. Children's Play (1 hr.): Childhood as a specific age group is of recent times. Medieval art shows that children were seen as small adults. The feelings of adults toward children also changes. At times children are the ideal of the human person -- all innocence and free of the constraints of civilization. At other times children are seen as akin to animal life, needing adult control to make them moral. Children seem to be a reflection of adult concerns in a given historical period. In really understanding children for what they are, we take seriously their activities.

   1. Piaget's Stages of Children's Play (1/2hr.)
   2. Fantasy Play and Child Development (1/2 hr)
   3. Play as Therapy (1/2 hr.)

IV. Sportsworld (1 hr.): Professional athletics and the players. Is professional sport "play"? What are the consequences of professional sport for the players and spectators ? Are highly organized sports good for children? Is the sport hero a good model for children ? Is sport good character training ? Sport is an important topic since much adult leisure time centers on it. It provides a common language accross socio-economic lines. Theoretical view of sports as an outlet for agression.

   1. Athlectics in Modern Society (1/2 hr)
   2. Athletes in Modern Society (1/2 hr)
   3. Technology of Sport and Play (1/2 hr)

V. Play and Creativity (1 hr): The arts can transform the way we look at reality and the sciences provide us with technology which can modify and enhance the world in which we live. Arts that move us and science that constructs theories about the world both dpdend on creative insights and on play. Paradoxically, a non-utilitarian activity, play, accounts for such productivity.

1. Play and the Work of Science (1/2 hr)
2. Play and the Work of Artists (1/2 hr)
3. Play, Science and Art (1/2 hr)

VI. The Dark Side of Play (1 hr): The same characteristics which humanize may also be a source of dehumanization. A person may lose touch with himself and society. Examples of such aspects are alcoholoism, war as a game depersonalization in gaming relationships.

1. Alcoholism As Game. (1/2 hr)
2. War as Game (1/2 hr)
3. Dealing with the Negative Aspects (1/2 hr)

(9) THE LIVES OF DOCTOR FAUSTUS

The Faust telecourse is a classical example of the quality contributions which television can make to higher education. The three courses previously described are all evidence of how TV can bring visual and other information to the student which the class-room simply cannot do. The Faust course may be the quintessence of this evidence. Performances, art works, and experts of international stature involved in this project will make a major impact on the language, arts and humanities scholars in the U.S. and abroad.

I. The Faust Myth and the Theme of Knowledge: An introductory explanation about the theme of man's search for knowledge, freedom and power. The Faust myth will be used to trace this theme from the medieval to the present day. Edited from the other five specials. (1 hour)

1. Myth: What and Why (½ hour): Examination of the nature and definition of myth, how it functions and evolves -- Faust as an example.
2. Arts of the Imagination (½ hour): the relation of imagination to content and form in the arts -- Faust course as an example.
3. Origins of the Myth (½ hour): the historical Faust as revealed in early manuscripts; sections of manuscripts shown, historical research discussed;
4. The Folkbook (½ hour): The German "Spiess Faustbuch" and its translation into English. Clarification of the pact, the characters, and outcome as presented in this book. Dramatize passages and display illustrations from the Folkbook.
5. The Medieval Faust (½ hour): Medieval attitudes and social structures and how they are reflected in art and literature of the period. Changes that inspired and defined the Renaissance. Film, art, music, philosophy.
6. The Renaissance Faust (½ hour): Discussion of renaissance drama and the English theater at the end of the 16th century. Introduce students to Christopher Marlowe and his dramatization of the Faust myth.

II. Marlowe's Doctor Faust (1 hour dramatization): dramatization of Marlowe's Doctor Faustus or edited version of Richard Burton's 1968 film.

1. Faust and Elizabethan Drama (½ hour): Discussion of Marlowe's treatment of the Faust myth and evaluation of it as first "artistic expression" of the Faust theme.
2. Humanism and Faust (½ hour): Continuation of discussion on Marlowe's Faust. Humanist scholar Marlowe writing about Renaissance man Faust, forced to pay a medieval price for reaching beyond traditional limits.
3. Faust and the Common Man (½ hour): Presentation on the popularity of the Faust legend among "common men" and peasants of the 17th and 18th Centuries. Popular dramas, ballads, folk tales, art and puppet plays. Note change in the myth and the addition of comic elements to indicate the shifting attitudes of the commoners toward Faustian theme.

III. The Faust Puppet Play (1 hour puppet play): Production of an authentic Faust puppet play. (Already produced by TEP-WTVS).

1. Johan Von Goethe (½ hour): Presentation of life and career of Goethe. The cultural and historic context of his life.

2. Goethe and Faust (½ hour): differences of character, pact and outcome from any previous versions of the myth.

IV. Goethe's Faust I: Filming an edited and adapted version (1 hour drama)

1. Goethe's Romantic Faust: further discussion, noting his attempt to secularize the myth and implications thereof (½ hour)
2. Goethe's Artistic Achievement: (½ hour) characterization, poetry.
3. Goethe's Faust II: (½ hour): a summary with dramatization of some short scenes. New conclusion by Goethe and its implications.
4. Faust in Art: (½ hour) lithographs, sketches, paintings inspired by myth especially in 19th century. Eugene Delacroix and Peter Lipman-Wulf, in particular.
5. Faust in Music: (½ hour) attraction of myth to composers, 67 complete settings written: Berlioz, Gounod, Boito, Busoni, Wagner, Liszt, Beethoven, Schubert, Schumann, Moussorgsky.

V. Gounod's Faust: Presentation of the Opera (1 hour +)

1. 20th Century Faust: changing attitudes and popularity in early 20th century; 1918-30 in Germany; elements of Murnau's 1926 film on how myth changed and why. (½ hour).
2. Post World War II: (½ hour) loss of faith in humanism and despair after WWII. Thomas Mann's Doctor Faustus and Paul Valery's My Faust.
3. The Existential Faust: (½ hour) from the 1960's to today, Mick Jagger's rock song "Sympathy for the Devil," The Muppets and Faust, D. J. Enright's A Faust Book, Robert Nye's Faust, new meanings.
4. Faust in America (½ hours): a history of the Faust legend in the U.S. over time and in its different formats.

VI. Nye's Faust: A screen play (1 hour) a clear contrast of the 1980's with Marlowe's and Goethe's plays, changing attitudes toward knowledge and freedom. With a summary discussion of where the myth is in relation to its history and its impact on non-western society.

(10) PATTERNS OF REBIRTH

I. Patterns In Nature: (1hr) Biology and Botany provide the roots of man's observation of patterns of rebirth and stages of development. Cycles and stages necessary to "rebirth"; quantitative to qualitative change - primitive observations of nature-tribal man; seasons, vegetation, human development. Through time lapse photography the special would examine processes of decay and regeneration in the natural world, as well as underscoring the social cultural significance of the radically different frameworks of time that are inherent in modern life.
1. Primitve Art (1/2hr): Primitive art forms and rebirth
2. Archtypal (1/2hr): Psychological theory
3. Patterns Today (1/2 hr): Links and Contrasts in Culture

II. Patterns From Nature to Story: (1hr) Through modern media footage, illustrate the current use of archetypal re-birth settings, character and action. Shows the common associational system which derives from such observations over millenia of human experience; providing the analytic system to be used on other shows and in regard to literature and other cultural works
1. The Rebirth Plot in Modern Times (1/2 hr): analysis of "One Flew Over the Cuckoo's Nest"
2. Resolution By Rebirth (1/2 hr): resolutions of comedy in marriage, re-acceptance into the community, recognition of the "true" lineage of the character, e tc.
3. Popular Wisdom (1/2 hr): the rebirth theme as a guide to wise behavior.

III. The Development of the Child (1 hr): Taped interviews and action shots of children at different stages of physical, cognative , and moral development. Their reflection in childrens play, songs, stories, etc linked to theories of Piaget and Kohlberg
1. Is Child Development Universal (1/2 hr): Are these stages of rebirth (development) common to all known cultures ?
2. Implications of the Modern Concept of Child (1/2 hr): "Catcher in the Rye" as it would be interpreted by different cultures
3. Stages in the Development of the Adult (1/2hr): From Primitive to Romantic to Modern.

IV. The Play, the Actor and Rebirth (1 hr): Christopher Child's one man show consisting of a stirring dramatic monologue taken from Henry David Thoreau's journals and Walden. It focuses on the ideals of one nineteenth century American who tried to convince his countrymen of his "American rebirth". It then focuses on how the actor Christopher Child's becoming

Thoreau is an act of "rebirth" inherent in all daramtizations, and how the impact on the audience of a good dramatization is also designed to create "rebirth" or catharsis.

1. America as Rebirth (1/2 hr): Philosophical, literary and cultural views of America
2. Advertising as Rebirth (1/2 hr): Foote, Cone, Belding's work with Jungian archetypes and why rebirth type,appeals work.
3. Rebirth and American Political Rhetoric (1/2 hr): Using clips of political speeches and the importance of rebirth in the conservative, the liberal, and the radical rehtoric and culture of America.

V. Urban and Social Rebirth (1 hr): Footage of and interviews with urban planners, agencies and theorists. Various theories and practices of "revitalization" in planning, architecture, and urban cultures from the "street" to the penthouse.

1. Born Again Movements (1/2hr): also religious leaders
2. Adult Education as Rebirth (1/2hr):
3. Kicking the Habit As Rebirth (1/2 hr): also prisons

VI. Rebirth in the Arts (1 hr): A kalaeidescopic treatment of painting, sculpture,music, literature. What transformations are predicted by art, reenforced, generated ?

1. Healing Processes (1/2 hr): Meanings (culture) and medicine
2. The Hospice Movement (1/2 hr): Living in dying
3. War, Peace, and Rebirth (1/2 hr):

(11) AN AMERICAN MOSAIC

I am suggesting a humanities telecourse which would focus on the arts, and amplify the cultural history of "An American Mosaic". The new sequence would continue the interview mode used in "Mosaic", with the exception that the producer-instructor would encounter the artists on the sites of his daily work.

The pedagogical objectives would be the following:
(1) To explain the significant aspects of the artist(s) work, thereby introducing students to the vocabulary of art interpretation and criticism;
(2) to place the artist's contribution in the broader contexts of his own historical/cultural background as wellas that of the so-called American art mainstream;
(3) to engage the artist in reflections on the role and significance of art in political and social development;
(4) to encourage the artist to elucidate the basic technical elements of his craft;
(5) to relate the course content, wherever possible, to materials. information already explored in "Mosaic";
(6) to present art performances for students' appreciation after an adequate conceptual framework has been developed through dialogue and commentary.

I. Arts of the Southwest

1. Interview with art historian Vincent Scully on the interrelation of the land, architecture and dance in Pueblo cultures.
2. Interview with Georgia O'Keefe and/or Ned O'Gorman on their art and commitment to the culture and land ofthe southwest.
3. Mariachi and Flamenco: Interviews with guitarists of both traditions: performance of the music, discussion of historic role of the music in the life of the peopel.

II. Native American Religion, Ritual, Revival

Five segments featuring the music, dance, crafts, religion, social organization, politics of a Native American group. Filmed on site. Interviews with participants and leaders.

III. Afro-American Artists and American Life

1. Interviews with Elizabeth Catlett, Black sculptor and painter in exile in Mexico.
2. Interview with Detroit Black graphic artists of the last 2 decades.
3. Interview with majro jazz musician, e.g. Thelonius Monk, Miles Davis.
4. Interview with Judith Jamison, first dancer in the Alvin Alley Dance Company, with focus on her interpretation of dance choreographed to Afro-American folk music, performed by the artist.

IV. Creating the "Mainstream" of American Art

These segments would focus on artists of urban and/or immigrant background whose works have been recognized as significant cultural forms. (Graham, Noguchi, Ozawa, Mehta???)

CREATORS OF CHANGE

I. Antiquity-Aristotle (1hr)
   1. Plato /Sophocles (1/2 hr)
   2. Jesus Christ (1/2 hr)
   3. St. Paul

II. Middle Ages-St. Thomas Aquinas (1hr)
   1. Constantine/Augustine (1/2 hr)
   2. Abbot Suger/Charlemagne (1/2 hr)
   3. Chaucer (1/2hr)

III. Renaissance-Leonardo Da Vinci (1hr)
   1. Dante, Michelangelo, Shakespeare (1/2 hr)
   2. Copernicus, Vesalius, Erasmus, Descrates, Galileo,Harvey (1/2 hr)
   3. Luther, Machiavelli, Elizabeth I (1/2hr)

IV. Romantic Era-Beethoven (1 hr)
   1. Mozart, Goethe, Wagner
   2. Newton. Mendel, .
   3. Napoleon, Hegel,Hume

V. Reason and Progress-Sigmund Freud (1 hr)
   1. Smith, Marx, Mills, Weber
   2. Priestly, Pasteur, Curie, Darwin
   3. Franklin,

VI. Contemporary Era-Martin Luther King (1 hr)
   1. Ibsen, Picasso, D.W.Griffith, Dubois
   2. Einstein,
   3. Ghandi, Mao Testung, Lenin, FDR, Hitler

(13) VALUES, TECHNOLOGY AND SOCIETY

I. Case Study: Values, Technology and Society (1 hour): The introduction of the snowmobile among reindeer herders in Lapland will demonstrate the social, economic, cultural and political results of a single technical device bein rapidly incorporated in a society which has almost no previous experience with manufactured technology. Sets framework for the course.

1. Human Needs (1/2 hour): ties together concepts of social sciences (Varieties of Man and Society) humanities and arts (Quality of Life) with science and technology. Hierarchy of needs and how technology fits in.

2. Techno-Social System (1/2 hour): develops this analytic concept

3. Review of Case Study (1/2 hour): uses the human needs and the techno-social system concepts to review the case study.

II. Invention (1 hour): How new technology comes about and how this process has changed; tracing the path from early invention to organized research and development.

1. Models (1/2 hour): exploration of the use of models (physical and mathematical prototypes.

2. World Modeling (1/2 hour); Use of procedure in relation to Limits of Growth.

3. Local Model (1/2 hour): A model of the Bay area and how it works.

III. Technological Development (1 hour): focus on the state of development in a highly developed country (US) and the transformation from industrial to informational society.

1. Impact on Work (1/2 hour): review of documentary in light of previous courses and this course.

2. Genetic Information (1/2 hour): the technology of genetic manipulation and its value implications.

3. Information (1/2 hour): range of what one can mean by "information" and its control by technology.

IV. Energy (1 hour): A link to the energy course to the VTS concept of techno-social systems and systems analysis: 1) effects on countries from which energy resources are taken; 2) potential impacts on these countries if they cease to to be providers becasue users change their energy requirements (impact on Middle East if methanol is adopted); 3) North/South transfer of technology. (Documentary)

1. The Provider (1/2 hour): review and further analysis of impact on the providers of energy resources.

2. Change and the Provider (1/2 hour): review and further analysis of the impact on provider and user if requirements change suddenly.

3. North/South Technology Transfer (1/2 hour): review and further analysis of the process of technology transfer and its impacts.

V. Technology and the Arts (1 hour): Documentary of how the aesthetic part of our lives are determined by technology. Visual: how graphic arts and writing depend on changes in the materials used to write with and write on; Audio: how the kind of music we hear and enjoy depends on the technology of instruments; the history of the piano and the impact on the music written for it.

1. Writing (1/2 hour): review and further analysis.

2. Piano (1/2 hour): review and further analysis.

3. Current Arts and Technology Issues (1/2 hour):

VI. Technology Assessment (1 hour): How assessments are made before and after the fact of implementation of a technology; assessment of the efficiency of the new technique itself vs its positive and negative impacts, the issue of control, and the role it plays in evaluating assessments (and who makes those assessments).

1. Doing an Assessment (1/2 hour): Students solve a mock problem

2. Doing an Assessment (1/2 hour): students solve a mock problem

3. Summary of Course (1/2 hour)

(14) ENERGY, TECHNOLOGY & PUBLIC POLICY TELECOURSE

I. Energy, Technology and Society (1 hour special): an overview of the principles and information contained in subsequent programs. Specifically, it would give an overview of the current world energy conditions - the term energy and its origins, what are energy sources and where do they come from; limitation of energy flow by natural laws; how different cultures use energy; the difference between renewable and non-renewable energy sources; relation of energy consumption to world economics.(Edited from II-V.)

1. Mathematics and Energy (½ hour): explaining graphic analysis, efficiency calculations, energy value conversions, etc.
2. What is Energy (½ hour): the chemistry and physics of different forms of energy; how energy is converted from one form to another to supply usable energy to the home.
3. Fuel for Food (½ hour): an analysis of how energy sources (particularly fossil fuels) influence the production of food energy.

II. Energy Use: Past, Present and Future (1 hour special): description of world energy situation. First, an accounting of enegry resources, energy use, and energy wastes, comparison of industrialized to non-industrial societies. Second, explanation of the flow of energy in any system and the limites to that flow due to physical laws of Conservation of Matter and the First and Second Laws of Thermodynamics. Finally, the structure and function of an ecosystem, comparing natural and urban systems, and description of the flow of energy on a global level. (Documentary style a la Bornowski.)

1. Hunting Society and Energy (½ hour): how tribal societies use and think about energy;
2. Agricultural Society and Energy (½ hour): how peasant society uses and thinks about energy, development of science;
3. Industrial Society and Energy (½ hour): how market and bureaucratic planning societies use and think about energy; modern physics and technology.

III. Energy, Quality and Efficiency (1 hr. special): Analysis of advantages and disadvantages of various energy sources with cultural factor considered (Ex: coal or gas vs. dung or peat fuels); how to analyze efficiency of energy transformations; compare environmental effects of renewable, non-renewable and derived energy resources; contrast "Hard Energy Plan" with "Soft Energy Plan"; explain energy conservation in residential and commercial structures and in the transportation and industrial sectors of the U.S. (Documentary)

1. Hard Energy Vs. Soft Energy (½ hr.): how to analyze limits and benefits of using the types of energy in these categories;
2. Personal Conservation (½hr.): how to make an individual's life style more energy efficient, emphasis on home and transportation;
3. Energy Economics (½hr.): relationship between money and energy flow. (Home experiments with energy, and use of computation skills is part of the skill instruction in all attached assignments.)

IV. Non-Renewable Energy Resources (1hr.): The formation and recovery of fossil fuels - oil, natural gas, oil shale, tar sands, coal, peat; production of energy through nuclear fission; and the effects of the technologies of recovery on the natural environment (ex: air pollution, ocean contamination, mining.)-Documentary.

1. Nuclear Energy and Its Economics (½ hr.): Intro to nuclear physics, and pro and con of nuclear energy for electricity production.
2. Strip Mining and Its Economics (½ hr.): Analysis of a particular technology and its economics.
3. Economics of Coal Gasification and Liquefaction (½ hr.): how to analyze a new technology. (These half-hours also deal with skills of compuation and analysis-industrial engineering.)

V. Renewable Energy Resources (1hr.): Analysis of available renewable energy resources - hydro-electric, tidal, solar, wind, thermal gradients, geothermal and biomass. Effect on natural environment and public policy to be analyzed. (Documentary.)

1. Solar for Home Heating (½ hr.): practicality of this technology.
2. Fuels from Biomass (½ hr.): practicality of using bio-mass to replace gasoline.
3. Energy Policy (½ hr.): technological, economic, political problems if a significant shift from non-renewable to renewable were made.

VI. Energy, Physics and Ecology (1hr.): How physics developed; how ecology was developed - as examples of the development of science; and how the two relate to each other.

1. The Role of Mathematics (1/2 hour)
2. New Forms of Computation (1/2 hour)
3. Analysis (1/2 hour)

(15) ECOLOGY AND THE ENVIRONMENT

I. The Earth As Supporter of Life: Environment (1 hr): Ideas about the origin of the earth; conditions for life offered by the earth: temperature, moisture, pressure; soil cycles; water: Special properties, water cycle, oceans and lakes; atmosphere: air and ozone; biomes of the earth; all in relation to segments of the other five specials.

1. The Nature of the Physico-Chemical Habitat I (1/2 hr)
2. The Nature of the Physico-Chemical Habitat II (1/2 hr)

II. Maintaining Life Support: Ecology (1hr): Ecosystems as a concept; the idea of dynamic equilibrium, succession, biomes of the earth; food chain/web: idea of pyramid in cycling of matter and flow of energy; interaction of organisms: predation, symbiosis and competition; the history of human involvement with the environment.

1. Advent of Agriculture (1/2 hr): from hunter/gatherer to early agriculture; impliactions on land use;
2. Modern Agriculture (1/2 hr): from burn/slash, cutting forest; energy use, monocultural crops, fertilizer, irrigation, agribusiness;
3. Specific Issues (1/2 hr): Problems of Land use - Sahel, overgrazing, deforestation, land erosion, flood plain usage;
4. Specific Issues (1/2 hr): Approaches to good land use
5. Specific Issues (1/2 hr): Social Encroachment on Land: Urbanization, War

III. Water As A precious Resource (1 hr): The distribution of Water on the earth; uses of water; dams and flood control; sources of water polution; ways to protect/purify water supply. The ecological and human systems approach to the need for water.

1. The Politics of Water Pollution (1/2 hr)
2. The Science of Water Protection (1/2 hr)
3. Other Toxic Wastes (1/2 hr) kinds of wastes, their sources, effect on living things -also substances in food
4. Disposal Techniques (1/2 hr): land burial, mine storage, ocean dumping, OUTER SPACE
5. Cost/Benefit Analysis (1/2 hr)

IV. Urban Ecology (1hr): the impact of urbanization in one local system and the impact of urbanization on the world ecosystem.
1. Population Dynamics (1/2 hr)
2. Feeding of Billions (1/2 hr)
3. Planned Cities and Towns (1/2 hr)
4. Recreation and Wilderness Area (1/2 hr)
5. Health and Disease: Environmental Factors (1/2 hr)

V. Living in Harmony With Natural Systems (1hr): Presentation of what we know about limits of environment and ecology and different approaches. Look at the local, regional, national, and world wide scene.

VI. Difficult Decisions (1hr): A look at some of the difficult decisions; Extinction of the species, nuclear and biological warfare: defence and the danger of war; drilling in wilderness areas: conservation, tourism, or energy; copper smelting: jobs or a healthy environment; nuclear power; etc.

1. Simulation: (1/2 hour) student excercise in dealing with one problem.

(16) BIRTH TO DEATH: THE NATURAL LIFE CYCLE

I. Conception to Birth (1 hr Special): The formative period: fertilization; preparation of uterine wall; formation of placenta; gestation period.
   1. What Is Life (1/2 hr): The biological perspective from a study of all species;
   2. What Is Life (1/2 hr): The philosophical perspective
   3. Three Issues (1/2 hr): Genetic Engineering, Child Survival Rates, Abortion.

II. Birth to Puberty (1 hr Special): Relation to mother, growth changes in the body; physiological hormonal changes; psychological changes.
   1. Genetic Diseases and Birth Defects (1/2 hr)
   2. The Physical and Psychological Needs of the Child (1/2 hr)
   3. Three Issues (1/2 hr): Hungry Children, Abused Children, Neglected Children

III. Adolescent to Young Adult (1 hr Special): the physical, psychological and social development of the human.
   1. Growing Up In Different Societies (1/2 hr)
   2. Growing Up In Our Society (1/2 hr)
   3. The Issues (1/2 hr):

IV. Nutrition and Health (1 hr Special): Good nutrition/malnutrition; Physiological changes; psychological changes.
   1. Nutrition: A World Perspective (1/2 hr)
   2. Chemical Abuse of the Body (1/2 hr): Pollution, Drugs, Toxic Materials
   3. What Should We Eat: How Do We Get it (1/2 hr)

V. Stress And Living (1 hr Special): Major causes of stress; Physiological and Psychological effects; A view from different cultures.
   1. Heart and Circulation (1/2 hr)
   2. The Mind and the Body (1/2 hr)
   3. Exercise and Fitness: Physical and Mental (1/2 hr)

VI. Old Age: Life and Death (1 hr Special): Physiological Changes psychological changes; Living healthy and living long; death and dying from youth to old age.
   1. A View from Other Societies (1/2 hr)
   2. A View from Our Society (1/2 hr)
   3. Caring Institutions (1/2 hr)

(Such Issues as Genetics, the Immune System, the Nervous System, Medicine, etc will be included in the specific specials

(17) SYSTEMS AND ANALYSIS: GEOLOGY AND ASTRONOMY

...To be developed..

(18) THE FUTURE AND SCIENCE

I. Man and Science (1hr.): The study of man with respect to science, including an investigation of how it is impacted by the resulting achievements of science.
   1. Man as the Recipient of Science's Benefits (1/2 hr)
   2. Man Burdened by Negative Ramifications of Science (1/2 hr)
   3. What Could Have Been Done to Forestall Negative Results (1/2 hr)

II. What is A Scientist (1hr): What motivates the scientist ? What are his/her responsibilities to other human beings ?
   1. What Are the Special Attributes of A Scientist (1/2 hr)
   2. Investigation-Positive/Negative Motivation (1/2 hr)
   3. Future Training of Scientists (1/2 hr)

III. Historical Development of Science (1hr.): An investigation of the period when science was wed to philosophy and theology down to the present.
   1. Science-Philosophy-Theology (1/2 hr)
   2. Contemporary Organization of Science (1/2 hr)
   3. New Directions - shared information systems (1/2 hr)

IV. Science the Two Edged Sword (1hr): An investigation of the great discoveries; analysis of problems which are their by-products, including preventable and unforeseen problems; building safeguards.
   1. Great Achievements (1/2 hr)
   2. Problems Created (1/2 hr)
   3. Safeguards (1/2 hr)

V. Systems (1hr): An investigation of a Systems approach; dangers to the species - invasion of privacy, mind control, genetic management. Possible prevention.
   1. What Are Systems ? (1/2 hr)
   2. How Do they Work (1/2 hr)
   3. Their Control (1/2 hr)

VI. The Future (1hr): Catastrophic and Positive Images of the Scientific Future.
   1. The Basis of the Negative (1/2 hr)
   2. The Basis of the Positive (1/2 hr)
   3. What Can, What Must, We Do? (1/2 hr)

19. CONTINUITY, HISTORY AND GEOGRAPHY

The following paper ("An Integrating Theme for the To Educate the People Consortium"), was presented at the Kansas City conference.

In the final version of this Occasional Paper, a more detailed recommendation for these items will appear, based on the revision of the Concept Papers, resulting from this effort.

AN INTEGRATING THEME FOR THE TO EDUCATE THE PEOPLE CONSORTIUM

Implicit in the original University Studies and Weekend College curriculum, and still evident in the telecurriculum we are all using, was an integrating theme based on certain concepts about human beings, society, and knowledge.

As we move into the production of a new telecurriculum (the only one in existence) it is important to review this theme explicitly and to see if we wish to keep it, and if so, how to implement it? or, if not, what to substitute for it?

Our view of education is part of the Meiklejohn/Hutchins/Columbia General Education tradition of U.S. Higher Education. This is the tradition of an interdisciplinary, integrated curriculum for undergraduates. While not denying the importance of the disciplinary organization of the modern University, this tradition demands an extra effort on the part of the disciplines - that of linking themselves in a coherent way, so that the learner can integrate knowledge and thus apply it to the real world. The tradition in its elitist version sees that this type of education is critical for all policy makers (government, science, education, culture, etc.). The populist version sees that such education is critical for people functioning as informed citizens and voters and for their ability to adjust personally or in communities to the very rapid changes inherent in modern life. While this is the third and smallest traditional form in US higher education (the others are Liberal Arts -picking majors, minors, and completing other requirements; and the technical, professional, vocational tradition), it is a key tradition and has played an important role in our society. In theory, it underlies all of US higher education.

In the context of this educational tradition, we used an integrating theme for the US/WC curriculum which is closely linked to the tradition. The telecourse Varieties of Man and Society is the most complete statement of the theme, the conditions of making the telecourses made it very difficult to use the advantages of an integrated theme - crossing the worlds of the sciences, social sciences, and humanities. But, the selection of the themes for each course were linked to the underlying concepts of Varieties of Man and Society.

The first concept in this approach is that the best way of understanding human life is by means of looking at relationships and experiences. What are the types of relations between human beings and their physical environment? What are the key experiences, their dynamics and meanings around which these relations are organized? Both knowledge and wisdom increase by use of this approach and the approach demands use of knowledge achieved by all three approaches -

social science, humanities and arts, and science/technology. This approach is neither ethnocentric nor devoid of the human element; nor is it rooted in one historic epoch nor devoid of a historic and geographic framework.

A pedagogic principal linked to this approach is the need for a variety of skills development and that these should be integrated into the subject matter of the curriculum.

For the purposes of today's meetings I would say that the issue of the integrating theme raises two questions:

-given that the initial telecourse development was based on the theme, how can we improve integration with the minimal changes which we will be able to make in the existing courses?

-if we decide to keep this as the integrating theme for the long run development of the telecurriculum, how do we assure that it is present within each of the 18 themes and in their linkage to each other?

My assumption is that it will take us some time to come to firm conclusions on these issues, but that this is a good time to raise them. The "Blue Book" contains the description and purposes of the existing telecourses. The 18 themes are designed to improve the linkage:

Urbanization/Individuation - sets forth the basic concepts in the context of two processes which touch on a wide range of human experiences; it is also an introduction to social sciences which make it linkable to the humanities and science/technology - as these are seen as part of the human experience;

Ethnicity/Culture, Community, Identity - focuses on human relations, relational networks, human life-support systems and such issues as the development of the individual in the context of society (family, peers, community, ethnic group, larger society) and the relationship of people (and groups) to various types of institutions and to each other.

Work and Society - focuses on an activity common to all human societies, but seen and experienced by them in very different ways. It then focuses on the American society and the process of industrialization in relation to work and workers; returning from this in-depth analysis of a current situation to discuss current work-related issues in other cultures.

Organization/Institution - this is to be a new segment which would allow us to look at the nature of institutions, how they operate, and their impact on human beings at different points of urbanization/individuation. This could also allow us to introduce some more economics and structural sociology.

Conflict/Domestic and International - focuses on the dynamics of contradictory forces and how they resolve themselves (and could be resolved) in relation to the four themes above - raises bio-psychological issues such as aggression, etc.

Theory and Method - this is to be a new segment (again trying to use existing materials) which would discuss the evolution of social science theories and methods allowing the students to re-examine our theme and methods and to learn how the existing social sciences operate.

As we go into the themes of the humanities/arts and science/technology it is important to remember that each of these, as well as the social sciences, can be the entry point for new students.

Quality of Life: Folk, Mass and Classical Cultures - uses the quality of life concept and the notion of three types of cultures to look at a wide range of humanities/arts experiences and institutions.

Lives of Dr. Faust: Arts of the Imagination - looks at one legend, its form and meaning in different societies and epochs and analyzes the power of the imagination and artistic skills in getting at meanings.

Play and Leisure - a focus on activities present in all human societies, (much as work for the social sciences), their form, content, and meaning.

American Mosaic - a cultural history of the U.S. from the minority viewpoint.

Patterns of Rebirth - looks at an abstract concept - rebirth - which seems to appear in a wide range of cultures and art forms.

Aesthetics/Criticism/Cultural Development - a new segment somewhat parallel to the role of Theory and Method in the social sciences.

Values Technology and Society - an introduction to science and technology by looking at its impact and interrelationship with human activity and societies.

Energy, Technology, Society - a look at physics and to some extent chemistry in the context of the need for energy.

Ecology and Environment - the Bio-physical world, its laws and dynamics in relation to human activity and development.

Life and Health - a focus on activities in present in all human societies (much as work for social sciences).

Geology/Astronomy - systems and macro analysis in the sciences (new)

Science and the Future - a final theme for the entire curriculum on the role of human knowledge and human beings in shaping the future (new).

20. QUALITY AND STYLE

The following paper was written by Frank Capuzzi, New Jersey Network, and presented to the Outreach Coordinator as a fundamental document for use at the TV Development Meeting held in Detroit, July 29-30, 1981.

1. The Curriculum and Television

The major charm of the curriculum is its assumption that education is an integrated experience. The present academic organization of disciplines into atomized departments may be quite fine for the advancement of (mostly) picayune research, but does little to stimulate the imagination of the student. My personal view is that the basic purpose of a liberal education is not to impart a series of isolated facts, but to transform a student into a learner. Facts may be important in this regard, but only insofar as they contribute to the transformation. It is the experience that counts, no matter what the final outcome (i.e. whether the education leads to specialization, or simply to a fuller life of reading and learning).

The television curriculum "ought" to reflect this fundamental faith in the experience. What we have now by way of telecourses is little more than the traditional content lecture overlaid with clean production techniques and stock film footage. Beneath it all, the recitation continues, anchored perhaps to reading material, and often dependent on that material for generating inquiry. As I said, this dismal approach is more characteristic of the "telecourses" presently in circulation than it is of the TEPC materials, but the danger lurks, nonetheless.

As I see it, the first task of the committee is to examine the curriculum, and to propose a fresh approach to the new series of television programs to be produced. From what I can see, the agenda you distributed does not propose this approach at all. Rather, what we seem to be facing is a discussion of how to revise the existing courseware to upgrade production values. If we are serious about making good use of the Annenberg monies (and going after them in a cogent way) we should at least entertain an alternative mode of regarding future production. Naturally, I advocate retaining what is best in the present TV curriculum. But I also believe that the opportunity here is too good to pass up by remaining conservative in our approach to television content.

Even if we assume that the division of experiences into "Social Science", "Humanities", and "Science and Technology" is completely legitimate (and in the contemporary academic structure this may be already too radical), the selected themes can be broadened and made more flexible for television production. Unless I've failed to grasp something very subtle in the re-organized arrangement of "specials", etc., this seems to be precisely the direction we hope to go. But how to do it?

For one thing, each of the broad experiences (for the new telecurriculum) should be organized around its own basic theme, with subsidiary "themes" built into the sequence of specials and half-hours. What I mean is this: the reason that there is an area of inquiry called "Social Sciences" is our common assumption that a certain kind of experience falls into that domain. Generally, that experience has to do with the interaction of human beings in the social world, the world of other human beings. Every one of the themes listed under Social Sciences on your agenda can be subsumed under that category. I believe that the Social Science Telecurriculum toward which we are working should unfold under the umbrella of one all-encompassing theme such as "The Human Factor", or "Society and the Individual". On the basis of that overall theme, subsidiary themes can be developed that lend themselves to a series of "specials", ranging anywhere from a program on work in the Middle Ages to the decay of the modern city.

The same approach might characterize each of the other broad areas in the curriculum. In the Humanities, for example, one could take the overall theme of human creativity, and reflect the career of the Humanities through the lives and works of inspired creators in every discipline (an alternative title might be "Works and Days", to steal from Hesiod). In this way, the "specials" could easily be arranged developmentally to coincide with any number of subsidiary themes. I once suggested to you, only partly in jest, that a perfect umbrella title in the Humanities would be "The Good, the True, and the Beautiful." But it is the kind of thing I mean.

The sciences are a somewhat harder nut to crack, since the domains of inquiry have been rather rigidly divided for a very long time. But even here, the basic theme is knowledge about those things that can be observed and, in many cases, manipulated. Perhaps the best umbrella-title is still "Science and Technology." Our aim is to get some insight into worlds, lives, and things.

What would be the purpose of such broad thematic titles? For one thing, they could lead us into thinking about a relatively coherent series of specials that, independent of the explanatory half-hours, could be used for general adult viewing. If they were well enough produced, they could perform an ancillary service that goes far beyond the narrow domain in which telecourses generally move. And, as series like "Ascent of Man" and others have shown, this can be a very valuable service indeed.

For another thing, thinking in this way will permit us to get some consistency into the progression of the "segments" proposed at the Kansas City meeting. If the specials can be planned in such a way that their content is not likely to be quickly dated, the explanatory half-hours can be created to take full advantage of his built-in flexibility. For example, if you have five one-hour specials per segment, and three segments per semester, you need fifteen one-hour specials for each semester. If each of those specials is irrevocably tied to a single theme (as presently proposed), it becomes a monument to its own particularity. But if those specials are conceived developmentally, you allow two things to happen:

A. The possibility of creating several different kinds of courses based on the same resource material (just as different kinds of courses can use the same readings, but to different effect); These different applications could easily be created at different production facilities throughout the consortium.

B. The dissemination of this material to a broader audience. If the interrelationship is clear enough, the fifteen hours can be divided into the thirty/thirty format currently used, and distributed as a typical telecourse.

I honestly don't know if anybody else in the Consortium agrees even remotely with this kind of approach. I don't want to raise issues that will deflect us from our primary, practical task -- to generate a fundable proposal to Annenberg and the others. Anent Annenberg, however, I doubt whether such an opportunity will surface again in the foreseeable future. It would be a shame, I think, to pass up the chance to use television to its utmost for the sake of preserving the dichotomies that characterize "traditional" curriculum offerings. If the basic rationale for developing a series called "Cultural/Art History" is that it can be conveniently slotted into college catalogues under existing course numbers, then the rationale is seriously flawed.

2. Format of the Television Programs

There are two common shibboleths that seem to govern the present style of telecourse production. If I were inclined to be clinical, I might call them "prosopophobia" (a morbid fear of talking faces) and the resultant manifestation "tautophilia" (the pathological compulsion to use the same stock footage over and over again). In my estimation, the phobia is too often groundless, and the compulsion too often necessary.

The point of my criticism here isn't to undervalue the quality of what's already been done by TEP and others, that's for sure. Rather, I'm hoping for a fresh approach to the whole idea that can give real vitality to television in the service of higher education.

First of all, the "specials" should be special. They should be first rate television that aims at provoking inquiry, raising questions, imparting a feel for or about a topic, issue, event person(s), place, or thing. The specials should not be didactic in the strictest sense, i.e., lectures veneered with stock footage. If "Works and Days" is an acceptable theme, for example, one series of specials might dip into the lives and works of persons whose ideas have helped form the tradition. I've attached a scenario for a screenplay on Alfred Jarry to illustrate my meaning. There are any number of issues that this treatment could raise: the notion of the Avant-Garde (Jarry is sometimes called the "father" thereof); the artist's relationship to society; the ethics of creativity (i.e. what drives artists like Jarry to self-destruction?); the meaning of inspiration, vision, and madness. Etc. This program could easily be followed up by half-hours that expound on one or more of those themes, or other themes.

The specials should allow latitude for drama, narrative, or documentary, depending on the content. I reiterate my contention that the rationale for the specials should be broadly conceived, and integrated into the total fabric of the curriculum.

The half-hours, if based upon truly effective specials, could make liberal use of the infamous talking head (as long as those segments are cleanly and professionally produced). It is entirely conceivable that differing arrangements of the specials, combined with half-hours that are independently produced, could yield up a number of different courses (allowing you to regenerate the material much more cheaply and conveniently). Furthermore, the danger of relying on a single point of view for any one subject would be avoided. Even further, the possibility of using local production to adapt the material to meet local needs would be greatly facilitated, since first-rate resource material would already be available.

The promise of high quality specials, combined with the flexibility and range of locally produced expositions, is a unique promise. It is also multi-functional. When considered in connection with the TEP model offering direct instruction through seminars and conferences, thus adding even more flexibility, its workability seems clear (at least to me).

There is no reason that some of the same sub-themes that presently exist in the model cannot be adapted to this approach, especially for the half-hour presentations. Or if re-production is part of the agenda, then some of the present courses perhaps lend themselves to that. What I find puzzling is the implication that we should be considering (basically) revising the present curriculum by merely updating the materials. That makes me very uncomfortable intellectually and professionally.

There is more to be said on the subject of format and style, but I'm already growing far too long-winded.

3. Production

I'll be very brief here.

First, let me reiterate what I said in Kansas City. For the production of specials, we ought to solicit active support and participation of some very good, imaginative people to serve as advisors and to help in the design project. The best -- and at the same time most appropriate -- example I can think of is in the realm of Science/Technology. If he were alive today, Loren Eiseley would be the kind of person I would choose. Doubtless he could have brought a depth and sensitivity that is irreplaceable. Impossible, now. But he's the kind of person we should be thinking about to offer some guidance or content.

Second, the same principle extends into production. Let me be blunt here. To get into productions that will make a difference in principle, we will need to rely on resources that can be expanded beyond the college media center concept. Professional producers and directors will need to be involved, and a complete dedication to production values. I would say that this is an absolute requirement no matter what the final disposition. Farming out the entire series to pockets of local production, without a very careful pre-development and screening process will lead to disastrous results. Of all the statements that I have made in this overlong letter, that is the only one I am completely sure of.

This, too, is a matter that can use further discussion. But that's what the meeting's for, I guess.

To close. I know that you know my intent is to be constructive, but perhaps that bears emphasizing. And as I said earlier, I don't want my observations to disrupt the smooth flow of events. Whatever we as a group decide, I'll uphold with enthusiasm. But the design of the TEP model is a grand and bold one, and deserves television that measures up to it.

21. SKILLS: STUDY AND SPECIAL AREAS

Between now and the final draft, we will have an extensive section on Skills: Study and Special Areas.

We welcome your written comments and recommendations to facilitate this section.

SECTION 3. THE ACTUAL CONCEPT PAPERS

VARIETIES OF MAN AND SOCIETY: INDIVIDUATION/URBANIZATION

I. General Theme of the Course

The process of individuation in Western society, according to Colin Morris,[1] was evident as early as 1050. Lynn White, Jr. notes a significant change in the Latin West during the 13th century having to do with individualism and an early "scientific" attitude.[2] Whatever the precise time this process may have originated, the guiding theme of this course is that it has been afoot for several centuries in the West, and that it has gained increasing momentum, culminating in our own modern society where the individual (as isolate) is virtually its cornerstone. Not that this development has been uniform; nor that it is necessarily confined to the West, nor to this particular historical period. Machiavelli, for example, seems individuated beyond his time, as do such ancients as Plato and Cato. Nevertheless, during this 900 year period, the individual becomes increasingly the center and organizing principle of Western society as a whole.

By 1800 every major European institution is predicated on the individual, independently of his attachments to kin, community or personal others. Politically, representative democracy rests upon a "free" and "equal" individual -- the citizen. Economically, capitalism and the laissez faire principle operate ideally through individuals, as independent, competitive producers, each acting as "economic man" unknown to each other. Similarly, Protestantism has long been recognized as a religion with considerably more emphasis upon the individual, with its appeal to conscience and individual salvation. Western law, as observed by Sir Henry Maine,[3] has relied increasingly upon Roman common law, especially since the 13th century, a body of law originally created to deal with pagans, i.e. non-Romans or strangers. Perhaps even modern science itself is a product of individuation, resting as it does upon a detached, objective observer who classifies "facts" in a supremely rational way.[4] Finally, public and higher education has emerged as central institutions for developing the individual -- as citizen, capitalist, attorney, clergyman, scientist or whatever.

In the view of this course such individuation is the counterpart to urbanization, each interacting with the other. We will explain the conceptual and logical connections behind this statement below. But for now let us simply assert it, and also assert that both processes are made possible by the presence of strangers. Continuous contact with strangers not only produces people capable of viewing themselves as "objects" from the standpoint of strangers (individuation), but it also produces institutions and other social forms that facilitate life with strangers (urbanization). Individuation, in other words, calls into being urbanization, whose existence, in turn, enhances the individuation process.

II. The Theoretical Approach and Objectives of the Course

a) The basic theoretical assumption of this course is that human beings are fashioned by their social experience. If the quality of relational life differs markedly, then people differ markedly. It is not only possible, then, to classify types of _society_ according to the quality of their relational life, it is also possible to understand something about the self-conceptions and behavior of the people who compose them. This course suggests that there are two basic and opposite kinds of relationship that can be used not only to develop a taxonomy for different types of society, but also for understanding different types of human beings. The two kinds of relationship are _personal_ and _stranger_. In general, those societies which possess established stranger relationships are considered "urban" and their members to be individuated, although both aspects still vary in kind and degree, depending upon the extent to which, and the particular ways in which, stranger relationships are present.

A personal relationship rests upon _familiarity_ between people, as between lovers, husbands and wives, members of a community, parents and offspring, family members, best friends and the like. When we know people well in these ways, we recognize their _uniqueness_ as human beings, i.e., we are made aware that no one else is quite like them (they are one-of-a-kind). We also acquire a sense of them as a _whole_ person, with a characteristic personality and manner of behaving. More importantly, for our purposes here, such relationships are definitive, i.e., to some extent define or express the identity of each participant. People in such relationships are valuable and important in their own right, in other words, because their existence is necessary for each party to express part of his own identity. The yardstick for measuring just how definitive any given relationship might be is to imagine the amount of grief felt at the death of someone. Overwhelming grief indicates considerable identity being lodged in that person.

Strangers, on the other hand, are not familiar with each other (by definition) and are not very conscious of each other's uniqueness as persons. On the contrary, strangers typically meet each other as members of a class-of-object, as members of some role or category typically. Nor do they have a sense of each other as a whole person, because so much about the stranger is simply not relevant to such interactions...only those aspects bearing on some purpose (the individual's or some institution's) that brings them together in the first place. So, such relationships involve people only _partially_, not wholistically. Finally, though strangers can serve as audience to one another's role performances, they still do not constitute much of each other's personal identity. (People are usually unaffected by the death of a stranger.) Rather, their relationship (in pure terms) tends to be _instrumental_ or contractual, each becoming a _means_ to the other's end, not as someone important or valuable in their own right.

Individuation and urbanization is said to occur when stranger relationships become important to the functioning of any given society, and when that society creates institutions that house and accommodate such relationships. Conversely, these two processes are said to be weak or nonexistent in a society that functions primarily through personal relationships, as is the case in most tribal societies, for example. Thus, the personal-stranger dichotomy can be useful for classifying different types of society along a continuum based on the relative importance of either relationship (which we could also cast in "folk" [personal] or "urban" [stranger] terms). The course will identify several types of urban societies along this continuum, as well as the pre-urban or folk type.

Individuation also refers to the extent to which people have developed the capacity to view themselves from the standpoint of strangers. Since strangers exist outside one's personal identity, an individual who takes the standpoint of a stranger toward himself is able to see himself from an outside vantage point, from the standpoint of someone who is not him. The capacity to view one's self from outside one's self is essentially the capacity to "objectify" one's self. Individuation, then, refers to the capacity of any individual to see himself as an object, and to behave objectively, as though he himself were a stranger. People who live in social worlds that are primarily personal in character are less able to objectify themselves this way, because those who surround them are not strangers, but definitive personal others, people who are them, in other words -- themselves in another form.

Most people in an urban society, of course, participate in both stranger and personal relationships. Thus, the dichotomy can also refer to aspects within a single self or personality. That aspect formed in stranger relationships I propose to call the individual (an isolate or object) while that aspect formed in personal relationships, I call the person. The individual aspect is objective, intellectual, partial (fragmented), instrumental (goal-oriented), mutable, disconnected, less "real", and consenting, among other things. These two aspects often conflict with each other, but they can also be entirely compatible.

To restate the general theme, then, in terms of this theoretical formulation: individuation is the process by which the individual aspect of self emerges as stranger relationships multiply, and as people acquire the capacity to treat themselves as objects. Urbanization refers to the form this process takes -- to the institutions that are based on the individual. Both individuation and urbanization have been emerging in the West with increasing acceleration over the past few centuries, until the point now that most societal institutions are premised on individual participation, to the relative exclusion of things personal.

I have not bothered to indicate how the above theoretical structure is coherent with the *Varieties of Man* telecourse. Since I am the creator of that series, the above structure is not only coherent with it, it *is* it. The subject is different; some of the concepts are further developed; the overall integration is somewhat different; there is more emphasis on process; but essentially the two are theoretically the same.

b) Pedagogical objectives. The main objective of this course is to present the student with a new perspective on the nature of human beings and soceity. The goal is not so much for him or her to acquire information or facts, but rather a general explanation within which facts and information can be arranged and understood. The student should learn that there are several *kinds* of people and societies far different from his own, but, at the same time, by understanding such differences, he will better understand and be aware of his own kind of people and society.

Lay people tend to use themselves and their own society as "norms" for understanding people different from themselves. Aside from the value judgments and stereotypes that are likely to result from such an approach, there is the serious problem of misunderstanding. If we assume other people are essentially the same as we are, and that any observed differences stem from different conditions of life, then we tend to concentrate on the conditions and to ignore the human being. If, on the other hand, we approach another people as fundamentally different from us, then our attention is drawn to them and the unique experiences that may have fashioned them. Too much so-called social science, in my opinion, takes the first approach: the layman's approach. To say, for example, as some social scientists do, that American Indians are "fatalistic," "present-oriented," and "lack impulse control,"[6] tells us absolutely nothing about Indians. It tells us only about the social scientist making the statement: that he or she, unlike Indians, is rational, future-oriented and capable of exercising self-control.

This course, with its relational assumption about human nature, emphasizes the profound differences that exist between people and societies. The student is urged to consider these differences. If the student gains a true understanding of the nature of these differences, it can only lead to self understanding on his part and increased awareness. Moreover, such awareness and understanding makes it much more difficult for him to indulge in value judgments or stereotyping. This is a state of mind that I hope the student will acquire.

It is harder to say how this course will affect the lives of "working adults" (which is a quite abstract category). Every human being, learning a new idea, interprets it out of, and integrates it into, the context of experience he has acquired up to that moment in his life. It is hard for any teacher to know with any certainty what effect particular ideas will have on any given student, without knowing something about who the student is, and something about his experience. The working adults I have taught so far strike me as having more life experience in general than the more traditional, younger undergraduate. Experience that has been gained through work, marriage, raising children and having contacts with more people from diverse backgrounds. Perhaps, with this richer fund of experience, such students will more easily recognize the types of human differences we describe in this course; and perhaps, they will also more readily find examples of the differences in their lives which they can use to better understand others.

III. Sections of the Course

Week I - Overview and Basic Concepts

Programs 1-2	Special: composite of upcoming programs to give an overview of the course
Program 3	The Person
Program 4	The Individual
Program 5	Individuation and Urbanization

Week II - The Early Sacred Society

This week stresses the absence of individuation, and how life is conducted almost exclusively through personal institutions, which constitute the culture, community and identity of tribal people. This, in order to contrast with later societies based on impersonal (individual) institutions. When institutional life is personal, the world is perceived as being alive and sacred. When it is impersonal, "nature" is perceived as governed by rational laws and as being in the control of human beings. The ancient city (Athens) is considered as an early civilized variation of a sacred society.

Programs 6-7 -	Special: film presentation of a tribe, perhaps the Kalahari, perhaps the Netsik eskimo.
Program 8	The Tribe as Ideal Type
Program 9	Personal Culture, Community and Identity
Program 10	The Ancient City: Athens

Week III - The Late Sacred Society: Individuation Restrained

This society represents an early transitional form of society in which institutional life has a curious blend of the personal and the impersonal, but where both support each other. Institutions possess self-conscious roles that are typically arranged in a hierarchy, yet most of their functionaries are persons known to each other, and all institutions are integrated together under a "sacred" vision of life. Still, the *possibility* exists to perceive others and oneself from the standpoint of an impersonal role or rank and a few strangers are present, so that individuation is possible, but "restrained" by the nature of the social structure. There is also a definite, though limited, notion that the natural world can be controlled by human beings. It is possible for man to intercede in events to restore the sacred order to its intended form, as when an enemy or a bad ruler disturbs it.

Programs 11-12 Special: film and slide presentation attempting to show the ideal-type features of a peasant-baded society: households, village life, towns and urban centers, elite, etc. First program to emphasize peasantry more, the second the elite, indicating how order is maintained, and how possibilities for individuation are present.

Program 13 The Ideal-Type Features of a Peasant-Based Society

Program 14 The Individual Contained

Program 15 The Medieval Town

Week IV - The Early Secular Society

Institutional life in this type of society is impersonal, roles are no longer filled by known persons, and it no longer is a sacred order. Individuals are ranked according to achievement, the physical world begins to be rationally known and controlled. But in this early phase the family remains important -- the "individual" takes his place in the impersonal order having learned standards of appropriate behavior from personal others (consciously or not). Here impersonal institutions are mitigated by the personal, in other words, especially the family. Moreoever, the institutions are young and cannot yet exercise the control they will later have; much of society remains rural where the personal still holds sway (family, community, local regions).

Programs 16-17 Special: First program to show the early enlightenment image of the individual, and the possibilities for his social and societal integration. (Use Goethe perhaps.) Second program deals with the later (capitalist, early mass) individual, perhaps a biographical sketch of a single person (Ford? Edison?). Both programs will emphasize the important balance between the personal (family) and individual (achievement).

Program 18 The Enlightenment Individual

Program 19 The Capitalist Individual

Program 20 Institutions for the Individual

Week V - Late Secular Society

This is the logical extension of the previous institutional order. People are socialized earlier and longer by secular institutions, while the personal spheres of life have become weaker, for some even to the point of extinction. The "individual" aspect of the self in some sectors of society has virtually eliminated the "person" aspect. Bureaucracy and alienation are the dominant mode of existence.

Programs 21-22 Special: Both programs will deal with visions of mass society and culture, drawing upon statements of classical social scientists and philosophers. To be accompanied constantly with visuals, films and slides.

Program 23 Bureaucracy and Planning

Program 24 Alienation

Program 25 Current Directions of Individuation (the family as case study?)

Week VI - Visions of the Future

This section turns to artists and writers for visions of what the future may hold. Will individuation continue to advance, or is there a human limit? What is it? What is likely to happen? What can be done to influence future directions, if anything?

Programs 26-27 Special: Draw on novels and art that suggest a future vision, e.g., Huxley, Orwell, paintings, movies, etc.

Program 28 Contemporary Events Suggesting Future Trends in Individuation: Cults, Feminism, PoP Psychology, etc.

Program 29 Scholarly Projections of the Future

Program 30 Course Summary and Review

IV. Sample Half Hour Supplement

Suppose we select supplement six, dealing with the ideal type tribe. I would select from a film documentary all the ideal-typical features of a tribal society. For example, one ideal feature is kinship. Tribesmen are primarily relatives with a common ancestry and a common destiny. In a film on the Kalahari tribe, there is a scene showing food distribution along lines of kinship, a scene with band elders and youth gathered to hear the story of a hunt, of women and their relatives gathering berries, and so forth. These scenes would be sure to be included in an edited version of the story. A narrator might call the student's attention to their significance while they are being shown, or to be referred to later in one of the following programs. And ditto for the other ideal-type features.

I do not think this particular course would lend itself well to substitute supplements at various Consortium sites.

V. Supplementary Materials

It is difficult for me to be specific about the writing research and editing necessary for this task. The television aspect would require an expertise I do not possess, as far as cost, techniques, film editing, copyrights, production, etc.

Aside from that, I would want to edit a textbook to accompany the course consisting of classic and contemporary social scientists relevant to the different course selections. This would require considerable research and writing time, I would imagine, although, in general, I already know many of the scientists I would rely on. The difficulty will be to render the authors in a way that will make them useful for the course purposes and ideas, and at the same time retain their own theoretical uniqueness. This way the student learns important different perspectives in social science in their own right, and at the same time comes to understand how they can be applied to a single perspective, and how they can raise new intellectual issues.

I think, too, that novels should accompany the text, novels that illustrate the process of individuation and the different types of society we have in mind. For example, we could begin with Neihardt's *Black Elk Speaks*, a biography of a Sioux, as an example of a tribal person, and end with Huxley's *Brave New World*, as an example of a possible, late secular society.

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1. Colin Morris, *The Discovery of the Individual: 1050-1200*, Harper-Row, 1972.

2. Lynn White, Jr., *Medieval Technology and Social Change*, Oxford University Press, 1962, p. 134.

3. H.S.S. Maine, *Ancient Law*, Everyman's Library edition, London, 1861, passim.

4. Max Weber argues that a peculiar form of "rationality" is evident in many Western institutions, including science. *The Protestant Ethic and the Spirit of Capitalism*, Scribner's, 1958, pp. 13-17.

5. Erving Goffman, *Presentation of Self in Everyday Life*, Doubleday, 1959.

WORK AND SOCIETY TELECOURSE

One of our most fundamental social institutions, work plays a pervasive and powerful role in every aspect of our lives. Work looms so large and so problematic in our lives, in fact, that a knowledge of work is ultimately a knowledge of the human condition itself.

In order to clarify the complex relations among individuals, their work, and society, the Work and Society telecourse will use an interdisciplinary approach which draws its methods and materials from a wide variety of social sciences. Utilizing documentary films, dramatic presentations, interviews, discussions and lectures, the telecourse will be organized around six basic issues/questions:

1. changes in the nature and functions of work
2. changes in the nature and structure of the workforce
3. changes in the nature and structure of the economy
4. changes in the organization of work,
5. changes in the U.S. labor relations system, and
6. public policy and the future of work.

The first special, The Functions and Dysfunctions of Work, will introduce the basic issues of the course and will examine various definitions of work, the changing nature of work, shifting attitudes toward work, the growing dissatisfaction with work, and the causes and consequences of that dissatisfaction. The three subsequent programs will explore this issue in more depth and will place them in their historical context.

The second special will analyze the changes that have been taking place in the nature and composition of the workforce, including the dramatic increase in the participation rates of women workers, demographic changes, the problems of minority workers, and the emergence of "new breed workers." Subsequent programs will focus specifically on the historical origins of the American workforce, issues affecting women workers, and the special problems of minority and undocumented workers.

The third special will examine the changes occurring in the nature and structure of the economy, including increased economic concentration, the impact of technological change, and changes in the world economy and the growth of multinationals. Subsequent programs will further examine the implications of technological change--particularly the impact of "new technology", the impact of the growth of conglomerates and multinationals, and the emergence of a service economy.

The fourth special will explore the changes occurring in the organization of work, including work redesign strategies, quality of work life programs, employee ownership, and Scandanavian work environment reforms. Subsequent programs will examine the historical evolution of the workplace, the impact of scientific management and the human relations movement, the growth of bureaucracy, and current efforts at work reform.

The fifth special will examine the changes occurring in the U.S. labor relations system, including the growth and evolution of the American trade union movement, changes in corporate structures, the role of the government, and the emergence of the "new (nonadversarial) industrial relations, and comparative perspectives on Japan and Germany.

The final special will explore the future of work in America from the point of view of public policy and in light of changes occurring in the economy, technology, and governmental policy. Subsequent programs will issues associated with full employment, reindustrialization, capital formation, and international competition.

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INSTITUTIONS AND ORGANIZATIONS

Design for a New TEPC Television Curriculum

1. General Theme

The central concept of Institutions and Organizations is a description and analysis of the major institutions and organizations of modern industrial society. The description and analysis of industrial society's institutions and organizations examines the historical origins and development through present phenomena to future possibilities.

Conceptually, all societies have structured groups organized for a purpose. However, since the Industrial Revolution, there has been a change in the characteristics of institutions and organizations. The changed characteristics are reflected in their quantity, scope and dimensions. Quantitatively, there are far more organizations and institutions than there were in other eras. In terms of scope, the phenomenon of organizations and institutions has spread to virtually all as a dimension of industrial society.

Key institutions - organizations will be the focus of this course. Among those to be treated are:

-Political-economic institutions: the market, the nation-state;
-Work institutions: the factory, the corporation;
-Nurturing institution: the nuclear family;
-Learning-information institutions: the school, mass media;
-Caring institutions: hospitals, nursing homes, mental institutions;
-Punitive institutions: prisons.

In describing and analyzing these, the past, present and future of each will be explored. In looking at the past, the causes and effects, including a social world of organizations and institutions, of the industrial revolution obviously encompasses a vast topic. Among the other historic topics is a comparison between industrial and pre-industrial societies. This would involve distinguishing among the differing streams of both industrial societies and pre-industrial societies. Crucial to the focus of the comparative study is the contrast between societal organization of governance and commodity exchange, work, relations among men and women, child-rearing and education, care and treatment of the old, the sick, the mentally ill and criminal.

In tracing the historical evolution of these organizations and institutions into the present, the would be on the evolution of the social world in the twentieth century especially from World War II to the present. Positive negative aspects of each organization and institution will be described and analyzed.

This will provide a lead-in to the future and various projections. Focusing on problems and possible solutions, or alternative arrangements, is a major function of the section on the future. In addition, the possibility of the impact of various projected trends would be explored here.

Scholarly treatment has taken place in an extensive fashion of the components of this course: The contrast between industrial and pre-industrial societies, and the specifics of the market, the nation-state, the factory, the corporation, the school, the nuclear family, the "caring institutions," and the prison. On the other hand, the link between industrial society and all of these organizations and institutions is not treated quite so extensively.

Here is a list of publications which shed light on organizations and institutions within the context of a changing, highly industrial society:

Brief Bibliography

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Berger, Peter, et al.; *The Homeless Mind*: New York.

Bernard, Jesse; *The Future of Marriage*, New York:

Bird, Caroline; *The Two-Paycheck Marriage*, New York Rawson, Wade Publishers, 1979

Drucker, Peter F.; *Toward the Next Economics*, New York: Harper and Row, 1981

Dubofsky, Melvyn; *Industrialism and the American Worker*, 1865-1920, Arlington Heights, Illinois: AHM Publishing Corporation, 1975.

Elgin, Duane and Bushnell, Robert, "The Limits of Complexity: Are Bureaucracies Becoming Unmanageable?" *In the Futurist*, December, 1977, pp 337-349

Goffman, Erving: *Asylums*, Garden City, New York: Anchor Books, 1961.

Gutman, Herbert; *Work, Culture and Society in Industrializing America*. New York: Alfred A. Knopf, 1976.

Illich, Ivan; *De-Schooling Society*. New York: Harper and Row, 1970.

Kanter, Rosabeth Moss; *Men and Women of the Corporation*. New York: Basic Books, 1977.

Matson, Floyd W.; *The Broken Image: Man, Science and Society*. New York: Doubleday, Anchor Books, 1966.

McLuhan, Marshall; *Understanding Media: The Extensions of Man*. New York: McGraw-Hill, 1965.

Meadows, Donella H., et al.; *The Limits to Growth*. New York: Universe Books, 1972.

Polyani, Karl: *The Great Transformation*. Boston, Beacon Press, 1957.

Presthus, Robert; *The Organizational Society*. New York: Alfred A. Knopf, 1962.

Sampson, Anthony; *The Seven Sisters: The Great Oil Companies and the World They Shaped*. New York: Bantam, 1976.

Schumacher, E.F., *Small Is Beautiful: Economics As If People Mattered*. New York: Harper and Row, Perennial Library, 1973.

Schnall, Maxine, *Limits*. New York: Random House, 1981.

Sherman, Howard; *Radical Political Economy: Capitalism and Socialism from a Marxist-Humanist Perspective*. New York: Basic Books, 1972.

Taylor, Frederick, W.; *Scientific Management*. New York: Harper and Row, 1967.

Terkel, Studs; *Working*. New York: Pantheon, 1974.

Toffler, Alvin; *Future Shock*. New York: Bantam Books, 1971.

Toffler, Alvin; *The Third Wave*. New York: Bantam Books, 1981.

Townsend, Robert; *Up the Organization*. New York: Alfred A. Knopf, 1970.

Toynbee, Arnold; *The Industrial Revolution*. Boston: Beacon Press, 1956.

Kahn, Herman; *The Next 200 Years*. New York: Morrow Books, 1976.

Whyte, William. The Organization Man. New York: Random House, 1956.

Yankelovich, Daniel. New Rules: Searching for Self-Fulfillment in a World Turned Upside Down. New York: Random House, 1981.

II. The Theoretical Approach and Course Objectives

A. The organizing principle of this course is the evolution of a society of organizations and institutions within the concept of modern industrial society. The evolutionary aspect of this course focuses on the historical past and compares it with the present, as well as analyzes possible future directions. In looking at the organizations and institutions of modern industrial society, their functions are examined in non-industrial societies.

This basic principle of course organization is very closely allied to the theory in the Variations of Man course. In the Variations of Man, there is an overview of four types of society: tribal society, peasant society, market society and bureaucratic-planning society. The nature of social relationships and experiences is treated in detail in each of these four societies. In Institutions and Organizations, the focus is more contemporary and emphasizes the central institutions and organizations of bureaucratic-planning society. While there will be a contrast with the earlier pre-industrial society, more time and energy is the market in industrial society, the nation state, the factory, the corporation, the nuclear family, the school, the mass media, the "caring institutions" of hospitals, nursing homes and mental institutions and the punitive institutions of prisons. Within each of these settings, the evolution of the individual and the human community will be studied.

Theoretically, Institutions and Organizations fits in extremely well with Variations of Man. It continues the themes and direction of Variations of Man and carries these into a more detailed, analytic structural study of contemporary society by looking at its organizations and institutions.

B. The pedagogical objectives of the course are that the student, upon successful completion of the course, will be able to:

-know, describe and analyze the central institutions and organizations of modern industrial society;
-compare and contrast the social functions of industrial institutions and organizations with similar social functions in pre-industrial societies;
-integrate and relate the knowledge of the specific institutions and organizations into the fabric and experience of one's own life;
-know and analyze the causes and effects of the historical development of political-economic institutions including the market and nation state;

-know and analyze the causes and effects, problems and benefits of the workplace, especially the factory and the corporation;
-know and analyze the development and role of the nuclear family with its successes and failures and contrast it with other family structures;
-know and analyze the functions of the caring institutions and of prisons; and
-know and project from present institutions and organizational phenomena to future possibilities and scenarios.

The relevance and pertinence of the course to the lives of working adults should be self-evident. In looking at the nuclear family, the factory, the corporation, the school, social questions are examined. The functioning of these organizations and institutions determine the parameters of modern life. Finding one's own identity is closely linked to passage through these settings. Changing one's life and society is based on understanding the organizations and institutions in this course.

III, IV, V - Sections of the Course - The Specials - The Supplements

There will be six sections to the course, with one section for each week of programming. Each section will have five programs to it: two 30-minute segments. To be more specific, each week should have a similar structure to its methodology. The following can be used as a structural model:

Weekly Structure

Program 1: Special: Pre-industrial society's transition to industrial society
Program 2: Special: Evolution of industrial society to the present, and to post-industrial society
Program 3: Supplement: local history of domestic transition shown in programs 1 and 2 or case studies
Program 4: Supplement: Present problems in today's institutions
Program 5: Future institutional trends, options and alternatives

Content Structure

Each week will incorporate the methodology of the above five programs. The content of each week will be structured in the following manner:

Week One: Overview and brief treatment of key institutions in industrial society
-political, economic institutions: the market, nation-state
-work institutions: the factory, the corporation nurturing
-institutions: the nuclear family learning information institutions:
-hospital, nursing homes, mental institutions, prisons

(The structure of the five programs will utilize the scheme stated in the above "weekly structure")

Week Two: Political-economic institutions: the market, and the nation-state is this week's topic. (Details as "weekly structure")

Program 1: Special: Pre-industrial view of political and economic societies in hunting and gathering tribal societies and in peasant agrarian societies; use of commercial capitalism, feudal societies and towns.
Program 2: Special: Industrial societies: the market in capitalism and socialist countries; growth of urbanization, global marketplace with multinational corporations, tri-lateral commissions, the growth debate, our complex bureaucracy are all topics in the program.
Program 3: Supplement: A local picture of the evolution of the geographic areas. Expansion due to the spread of urban, capitalism industrialization with a look at local problems with the market, the national political structure.
Program 4: Supplement: A focus on the crisis in politics and economics would constitute this program. Stagflation, the effects of oil imports, federal entitlement programs and low worker productivity will be examined. The "limits to growth" perspective will be utilized as an analytic tool. Stock market phenomena, a price of gold, silver, etc., will be studied. Politically, the apathy, discontent, lack of confidence in the American population will be discussed.
Program 5: Future trends, options, alternatives of various types make up the concluding segments on political and economic institutions.

Week Three: Work institutions: the factory and the corporation is the topic of this week.

Program 1: Special: The evolution and concept of work in pre-industrial societies to work in an highly industrial society is studied. The growth of the factory system in England, its arrival in the U.S.A., the use of scientific management, and use and fall of blue-collar jobs will all be covered. The importance of leisure time in this program as well.
Program 2: Special: The growth of the corporation, and the multinational corporation, provides a focus for the program. Their growth power and resources, the roles of men and women, the effects of a bureaucracy, and relationships between corporations and government are only some of the possible topics.

Program 3: Supplement: A local picture of the growth of a service economy and white-collar jobs would be one possibility. The effect of the new federalism on local work is another. The local milieu for factory and corporate work is the prime focus with a look at sources of job satisfaction and dissatisfaction.
Program 4: Supplement: Problems in the factory and corporation are this program's focus. Unemployment and under-employment are both obvious topics. In addition, a detailed look at why people work and the work ethic merits study.
Program 5: Supplement: Possible future directions would touch on worker control, workplace democracy, evolving versions of the factory and corporation, the growth of robotics and microelectronics.

Week Four: The nuclear family, the nurturing institution, is this week's focus.
Program 1: Special: The historic evolution of the extended family as the basic American social, nurturing institution will start this special. The dynamics of the extended family and the loss of a "permanent geographically-oriented" identity will be contrasted with today's nuclear family.
Program 2: Special: The causes of the nuclear family, especially affluence and mobility, will be the beginning of this show. Its dynamics will be contrasted with those of the extended family. The further "atomization" breakdown of the nuclear family itself will be traced.
Program 3: Supplement: A local, intergenerational study showing the growth of individual life-style in the present, along with the wide diversity of life-styles, could be this program's focus.
Program 4: Supplement: Problems in the nuclear family is a rich topic with the question of roles, loneliness, values, child-rearing, divorce, family violence, chemical-alcohol dependency as possibilities.
Program 5: Supplement: Possible future scenarios could address the wide divergence of life-styles and the possibility that some will be dominant. The pros and cons of such a scenario could be explored.

Week Five: Learning-Information Institutions: The school and the mass media make up this week's topic.
Program 1: Special: The focus of this program will be on schools and their role in American society. Evolution of compulsory education, school's role as a training ground for work, school as a source of basic skills, the declining funding are all possibilities.

Program 2: Special: The evolution of mass media as a source of educating the American public is the central notion of this second program. The role of television will be the basic mass media form which will be treated.

Program 3: Supplement: A dual focus on local schools and mass media would be the heart of the supplement.

Program 4: Supplement: Problems with information overload will be the focus of this program. What is important to learn? What isn't? What are the obstacles to significant learning? What should the roles of schools and TV be? What is possible? What is the relationship of the family to the school and to TV?

Program 5: Supplement: What is the future of schooling? Given budget cuts, will the structure of schooling change? De-schooling society will be examined. The future of mass media, especially TV, will be an additional focus.

Week Six: Caring institutions (hospitals, nursing homes and mental institutions), and prisons are this week's focus.

Program 1: Special: The origin of modern hospitals, nursing homes, and mental institutions will be studied. Their relationship to urbanization, accelerated change, mobility and the decline of the extended family will be explored, as well as the growth of professionalism.

Program 2: Special: Prisons and their evolution is the focus of this program. How much do, or should, prisons rehabilitate prisoners? Is there a limit to how much custody a society can sustain? A local focus as well as insight on problems and future options will all be included in this program.

Program 3: Supplement: A local look at hospitals, nursing homes and mental institutions will occur in the program with an emphasis on personal testimonials to the pros and cons of institutionalization.

Program 4: Supplement: What are the problems with these caring institutions? Are they, in fact, an embodiment of the "toilet assumption," a dumping ground for society's waste? Are they a form of death denial? Should they be allowed to be profit organizations? Do they facilitate the decline of family, community? These, and other problems will be the focus of this program.

Program 5: Supplement: The future of the caring institutions will be examined from several perspectives. Will the dependence on institutions increase or decline? Factors creating either outcome will be studied.

VI. Supplementary Materials

The supplementary materials that make up the content of this course are extremely broad and diverse. Since, in many ways, they make up the very fabric of contemporary society, the course requires specification of the exact topics for each program. To write, edit and research data, for the TV production as well as curricularly, will require a very substantial time commitment.

Access to knowledgeable experts in each of these institutions-organizational settings is indispensable. Visuals to accompany the information are obviously indispensable.

Utilization of the Bibliographic materials listed above, as well as other resources, would require a coherent synthesis for each week and program.

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QUALITY OF LIFE

I. Quality of life deals with the relationship of culture and the aesthetic products of cultural experience in an urban setting. The general concept of the course is the presentation of the impact of cultural expression on the quality of life of individuals.

Typically, quality of life as a theme in college level courses has appeared as an interdisciplinary attempt to unify the approaches of the various social sciences: specifically quality of life has been an object of study in economics, political science, health and education and sociology. Various attempts have been made to assess the quality of life through the development of "quality of life indicators". Such indicators are examined at length in a project prepared in 1975 for the Environmental Protection Agency by Ben-Chieh Liu entitled, Quality of Life Indicators in U.S. Metropolitan Areas, 1970. (Washington Environmental Center, 1975).

The American Medical Association has sponsored at least three national congresses on Quality of Life divided into early, middle and late years. The findings of the congresses are published in three books entitled Quality of Life: The Early Years, etc. (Publishing Sciences Group, 1974). Finally the Environmental Protection Agency sponsored a symposium in 1972 entitled, "The Quality of Life Concept-A Potential New Tool for Decision Makers." (Environmental Protection Agency, 1973).

The foreword to the proceedings of the 1972 EPA symposium poses the problem this way:

> "The concept of 'Quality of Life' has emerged in the last few years as an undefinable measure of society's determination and desire to improve or at least not permit further degradation of its condition despite its current undefinability, it represents a yearning of people for something which they feel they have lost or are losing, or have been denied, and which to some extent they wish to regain or acquire."

The general theme of this course is the examination of quality of life through the works of various artists, writers and those who give expression to the "yearning" expressed above.

II. As already stated quality of life as theme has generally been dealt with as a distinct topic within individual social science disciplines, for example: the effects of economic fluctuations on the quality of life. Such attempts have proven too narrow in their aims as the quality of an individual's life is affected by many factors that transcend individual disciplines.

Reasonable attempts to examine quality of life have occurred through the development of interdisciplinary courses and research. These, however, have been limited to the social sciences. Here quality of life is taken as an object of empirical study and ultimately quantification.

This course, on the other hand, is a course grounded in the Arts and Humanities and takes as its theoretical approach the understanding of quality of life through cultural and aesthetic expression. The view being that an individual's understanding of the quality of his/her own life may be furthered by a thorough examination of the way in which others have expressed their sentiments.

In contra-distinction to the social-scientific approach of taking quality of life as an object of analysis and ultimately definition this course centers on expressions of quality of life and the creative processes leading to such expressions. The view is that it is not in a definable concept which people share that one finds quality of life but rather in the individuals confrontation with daily living and the expression of it. This is, of course, not to deny the efficacy of the traditional social-scientific approach but rather to indicate that it is incomplete without the further perspectives of arts and humanities. The preamble to the constitution may be seen as an expression of a people's perception of basic philosophical ideals to ensure a positive quality of life.

The theoretical structure of this course shares many common themes with the "Varieties of Man and Society" courses in the Varieties of Man reader. The editor, Alfred [illegible] says this:

> "What has come out of this is an approach based on the notion that human beings are what they are because of their relationships with other human beings, and because of their experience, and the experience of those to whom they stand in relationship."

Surely it is in the expression of these experiences in art, literature, poetry, drama, etc. that humans come to understand the quality of their own lives and relationships and to pass these down to subsequent generations.

III. The course is divided into six sections having five programs each as follows:

I. Introduction and Overview

Program 3: What is a Good Life: Balanced Systems, Components
Program 4: Experiential Approach
Program 5: Urban Experience and "The Quality of Life..."
Program 6: Why Man Build
Program 9: The Modern City and the Future

In the first three selections, Professor Eric Bockstael discusses urban experience as it might best be pursued on the basis of Maslow's concept of 'self actualization.' Program 6 is a small documentary film on Man as a city builder. Program 9 features Detroit City Planning Chief (emeritus), Charles Blessing.

II. The Three Cultures: Folk Culture

Program 11: What is Folk Culture?
Program 12: Where is It?
Program 13: Urban Folk Culture
Program 14: Folk, Mass and Classical Cultures: Comparisons and Contrast
Program 15: Urban Folk Culture and the Quality of Life

In these five programs Professor John Gutowski provides an unusual definition of Folk Culture which makes it possible for him to claim, finally, that folk cultural activity is happening everywhere at all times. Gutowski does, however, distinguish varieties of 'Urban' Folk Culture as he goes on to insist upon its essential value in city life. Program 14 is important since it provides descriptive distinctions between the three cultures which are applicable throughout the ongoing discussions of each type.

III. The Three Cultures: Classical Culture

Program 16: What is Classical Culture and Where is It? A Model Institution: The Detroit Institute of Art
Program 17: Kinds of Work: From Guard to Curator
Program 18: The Diego Rivera Mural: Spirit of Detroit. Formal analysis.
Program 19: The Mexican Muralists and Public Art: Social and Political Content
Program 20: Public Art and the Quality of Life

These five selections are intended to survey one area of Classical

Culture, Painting, with the end in view of understanding one of its institutional settings, the museum. Historical and aesthetic considerations are prominently discussed via the Rivera mural which is then placed within the broader social and political context of the Mexican muralist movement. The principal discussant in these five programs is Mr. Cyril [illegible], painter, teacher, and art historian.

IV. The Three Cultures: Mass Culture

Program 23: What Is Mass Culture?
Program 24: Where Is It?
Program 25: Major Institution: Television
Program 26: Major Institution: The Press
Program 29: Mass Culture and the Quality of Life

Again, the urban character of Mass Culture is emphasized by Professor Seymour [illegible] in both historical and contemporary terms.

V. Artists at Work

Program 39: [illegible]: Theater: The Director's Craft
Program 40: William [illegible]: Theater: Writing for Theater
Program 41: The World of James Allen: Film. The Painter at Work
Program 42: Albert [illegible]: The Painter at Work
Program 43: Kenneth Mikolowski: An Urban Poet
Program 44: [illegible]: The Novelist at Work

In each of these cases we are dealing with artists who belong to the classical tradition and who are encouraging students and the general audience alike to pursue access to their respective works and to the total complex of classical culture while each of the artists considered claims, implicitly, the value of his/her own work and of the broader tradition, as well. In unusual terms, Mikolowski is a bridging figure since he and his wife, Ann, who also appears, are publishers of a small press which collects the works of any self proclaimed poet who wishes to be published and distributed (broadside) free of charge.

VI. The Democratization of Culture and/or Cultural Democracy

Program 45: Some Aesthetic Considerations
Program 50: The Cultural Worker I
Program 51: The Cultural Worker II
Program 52: The Cultural Worker III

The first of these selections is an entirely conventional look at traditional aesthetic questions of definition, analysis, criticism, and evaluation. Professor Robert [illegible] is the principal discussant.

The cultural matters at issue are of the classical/elite form. The ultimate concerns here are, consequently, related to 'access' to and the '. . . democratization of . . . .' classical culture. The last three programs, on the other hand, are centered around a case study of Cultural Democracy. Professor Eric Bockstael takes us through the planning and realization of a cultural project set in Detroit's Eastern Farmers Market, a project designed and organized by a class of Weekend College students in accordance with their own expressive interests.

IV. Special Programs should present clearly the theoretical perspective described above, in other words they must present various expressions of the experiences that give life its quality.

1. Introduction

   a. Good living and bad living, means of assessing quality in one's life.
      1. Quality of life indicators
      2. Methods assessment

      This special could give the student certain methods and logical tools for understanding the forces affecting individual lives and an individuals ability to control them. This could be done by centering on the lives of a family with a handicapped child, i.e., Noah Greenfield.

2. Folk culture

   Using [illegible]'s definition and explanation of folk culture various expressions of it could be surveyed both in production and in consumption.

3. Classical Culture

   A presentation of the social, philosophical and political nature of urban art. Example might include urban sculpture, architecture, outdoor presentations, etc.

4. Mass Culture

   How television, advertising, etc. both reflect and influence the quality of life. Perhaps the quality of television viewing and its reflection of individual values.

5. Artists at work

   A special centering on the various factors that influence the production of objects of creative expression. Examples

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might include the design, construction, erection, financing, economics, public opinion relative to the public display of works of art. This could present urban writers, poets, artists, etc. in actual production.

B. Democratization of Culture and/or Cultural Democracy

A special presenting the distinction through specific examples of access to and impact upon classical culture.

C. Supplemental Programs, being a sample list of possible ideas relative to the Buffalo/Western New York area although similar themes are applicable elsewhere.

1. Introduction
   a. The effect of urban construction on the quality of life in Buffalo
   b. The impact of Buffalo's convention center on quality of life
   c. The good, the bad and the ugly in Buffalo
   d. Yesterday's Buffalo and today's Buffalo
   e. Natural beauty and economics; the tourist industry and Niagara Falls
   f. Working at [illegible] and living at Love Canal
2. a. The Turtle: The Native American Center in Niagara Falls
   b. Buffalo's ethnic happenings
   c. Native American art -- The Turtle
   d. Erie County Fair -- a close look
   e. The Allentown Art Festival
3. a. The Albright-Knox
   b. The Burchfield Center
   c. Public Places in Buffalo, [illegible], [illegible], Tonawanda
   d. A tour of Buffalo sculpture
   e. The Allentown Art Festival
   f. Shakespeare in the Park
   g. Artpark
   h. The painted sculptures of [illegible]
4. a. Buffalo Newspapers
   b. Media in general -- to what extent does media reflect or control an individual's perception of Buffalo
5. Various programs could be developed highlighting the production and display of the works of Buffalo artists although two are especially relevant to the course.

   1. [illegible], a paper maker, print maker who produces not only works of art but the paper, presses, and paper-making equipment.

3. Larry Griffis, a controversial sculptor working in Buffalo whose work "Spirit of [illegible]" erected in Delaware Park created a public furor and whose latest work "Birds [illegible] into Flight" was finally erected after a two year fight with the aesthetic planning commission. Griffis' work is accompanied with the help of [illegible] classes in the Buffalo schools.

B. 1. People art, the gallery and classroom
   2. Larry Griffis and high school students
   3. [illegible], [illegible], art, poetry

VI. Supplementary Materials.

The supporting materials currently available for this course are insufficient. A text of accompanying readings relevant to each section needs to be developed. Development of such a text would require a considerable amount of editorial expertise. An introduction and transitional pages relating the material to the theme are necessary. The text should include selections that are methodological and selections that are supportive of the sections of the course. A study guide related to the specific programs is indicated. The supporting material for Culture, Community and Identity is an excellent example of what is needed.

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QUALITY OF LIFE

Section 3. "Urban Culture and the Quality of Life"...a one-hour special

We will present an overview of the traditional, empirical indicators of Quality of Life. It has recently been an object of study in economics, political science, geography, the environmental sciences, health and education as well as sociology. We will make a bridge from the traditional assessment of the social sciences to the humanities by exploring [illegible] the responses of people living in the city to a questionnaire based upon these assessments. Both Buffalo and Detroit will serve as primary resource settings, with comparisons made using visuals to other areas (for example, Phoenix, Boston, Atlanta, Los Angeles, etc.).

Towards the end of the one-hour special, we will suggest that the empirical perspectives can be extended to appreciating the cultural dimensions of the quality of life made clearer through humanistic perspectives.

Half-Hour Programs:

(Former "Quality of Life" programs indicated by original numbers)

#[illegible] "What is a Good Life: [illegible] Systems, Components"
#[illegible] "Experiential Approach"
#[illegible] "Urban Aesthetics and 'The Quality of Life'"
#[illegible] "Who Has Built?"
#[illegible] "The Modern City and the Future"

HALF-HOUR SPECIALS

Special # 1. "Olmsted's Buffalo and the Buffalo of Today"

In addition to presenting background on Frederick Olmsted, we will examine the work in Buffalo in [illegible] city plan and then look at one of his other park plans, in New York (Central Park) and Detroit (Belle Isle). The visual implications are rich.

Special # 2 "Folk, Mass and Classical: Part I"

With the help of historian [illegible], we shall present and visually exemplify each of three categories of culture which we shall use throughout the remainder of the course. The three categories of Folk, Mass and Elitist are described in detail

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible] "[illegible]"

[illegible]

[illegible] "[illegible]"

[illegible]

[illegible] ([illegible])

[illegible] "[illegible]" -- [illegible]

[illegible]

[illegible]

[illegible]
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[illegible]
[illegible]
[illegible]

[illegible]

Half-Hour Specials

Special # 1 "[illegible]"

[illegible]

Special # 2 "[illegible]"

[illegible]

Special # 3 (To be developed)

[illegible] "[illegible]" [illegible]

[illegible]

Half-Hour Programs

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]
[illegible]

PLAY & LEISURE

The study of play and of leisure has brought together researchers from the social sciences, such as anthropology, sociology, psychology, and from the humanities, such as philosophy and literature. While social scientists are concerned to describe and explain the activities and social implications of leisure and play, humanities are interested in the meaning of the concepts and how play and leisure are found in human experience, expressed in cultural activities and the arts.

As a humanities course with a philosophical foundation, *Play & Leisure*, sets out to do the following: descriptively define the philosophical concepts of play and leisure, describe the cultural dimensions of play, analyze cultural activities in terms of play and leisure, and pose for consideration a perspective which is an alternative to work. The specific tool of knowing it uses and attempts to teach is the process of analysis.

One major social question emerging in western industrialized society, characterized by bureaucratic-planning relationships, concerns the use of leisure. The most obvious articulation of the question is what people do when they aren't working: after hours, vacations, lay-off periods, retirement. While many people use their time in a way which renews and refreshes them, others try to "kill time" or to fill it with other jobs. Such differences raise the questions of the relation of leisure time to the rest of life and of how to evaluate the use of leisure. The most extreme example of an inability to use leisure well is the number of people who die within a year of retirement.

Many factors contribute to people's experience of leisure: their relationships as tribal, peasant, market, or bureaucratic-planning; economic influences; psychological tendencies; and conceptualization of the question. In the *Play & Leisure* series, the conceptual question is primary, while other areas are touched on, implied or left to viewers to consider for themselves. In this course leisure is considered not only as free time, but is expanded to include freedom of mind. The freedom of leisure is both a freedom from pressure or drudgery and a freedom to act, to think, and to imagine in creative ways. While free time and a free mind do converge at times, they are not necessarily correlative.

The theoretical background of our approach to leisure comes from two contrasting sources. Sebastian de Grazia in *Of Time, Work and Leisure* argues that leisure is a state of being, an attitude which most do not desire nor achieve. De Grazia's position is based on the Greek model of leisure and one which is akin to Josef Pieper's in Leisure, the Basis of Culture. Pieper equates leisure with the contemplative life and shows its relation to celebration of the divine in worship.

The second source of our approach is from Joffre Dumazedier's The Sociology of Leisure which looks at leisure as a particularly contemporary phenomenon. He holds that leisure is for all people, since technology and social freedom have liberated people from the necessities of drudgery and slavery.

The course integrates both perspectives by showing ideas and issues central to our heritage of leisure in western culture and by emphasizing the democratic dimension in these issues.

While leisure is both a freedom from necessity and an attitude of mind, play is one of the activities of leisure. It is an activity which, according to French anthropologist Roger Caillois (Man, Play and Games), is free, separate, uncertain, nonproductive, governed by rules, and make-believe (pp. 9-10). To be considered play, an activity needs to be playful. Play activity is separate from ordinary life, most specifically in time and space. Just as holy places are set aside for religious ritual and games have boundaries or playing fields, so there are special seasons, days, or specified time limits. This quality of separateness is not lost when claims are made that some people find their work playful. For even a job that engages and delights a person has aspects that are tedious or neutral. Thus the dullness of the activity is the ordinary life from which play separates itself.

Play activity is uncertain; there is a quality of spontaneity, chanciness, even risk in it. Even tightly scripted play, as drama, is open to interpretation and to the art of the directors and performers. Play is non-productive; that is it is done for itself. It is not a means, but an activity in which one finds meaning. There are those who have argued from an evolutionary perspective that play must have a function--to train the young in survival skills, for instance. Others have argued that people do play for very high stakes in professional sports, in gambling or in daredevil feats, where pride, money and lives are risked. While one conclusion of such an argument may be that non-productivity is not a characteristic of play, we would argue that non-productivity is essential. It is precisely because it is enjoyed for itself that play is so valuable. Productive consequences may certainly result, but that cannot be the main reason why people play. Part of the confusion with this characteristic stems from a confusion of perspective. Theorists who emphasize play's functions look at play as observers, while the players' perspective emphasizes motivation and enjoyment.

Play as rule-governed activity refers primarily to games. Bernard Suits in his provocative and definitional The Grasshopper, claims that "playing a game is the voluntary attempt to overcome unnecessary obstacles," (p. 41) which obstacles are inefficient means to goals, defined by rules. Helen Schwartzman suggests that, however, "playing games" might be a contradiction in terms, since understanding games is knowing the rules, and games don't have room for too much spontaneity and individuality. Play, on the other hand, must be understood through the participant, which puts a premium on spontaneity and individuality (Transformations, p. 327)

Make-believe refers to taking one thing for another, acting "as if." It is found in the pretend-play of children, in drama, in ritual, literature, and in fantasy. The characteristic of play accounts for philosopher Richard Burke's insight that play enables us to develop symbolic worlds, not just the "real" or material world. Play gives us the ability to give meaning to our life. ("Work" and "Play"" Ethics 82 October 1971, 42).

No one characteristic accounts for all play experience. Although some play may bring one to the fore while other play forms deemphasize it, still the characteristics converge in play. The characteristics of freedom and uncertainty exhibit some mutual tension. Freedom includes a modicum of control, while uncertainty tends toward lack of control, toward spontaneity. Delight in play follows upon its spontaneity; in another way intensity of feeling disrupts our usual sense of time and place--thus the separation from ordinary life. Pretend or representation also contributes to separation from real life, and its elegance may inspire aesthetic enjoyment. Finally the non-utilitarian aspect of play is closely allied with the willingness to be uncertain, to be open to the unexpected.

While various writers would modify or disagree with parts of this definition (as Caillois differs somewhat from historian Johan Huizinga's Homo Ludens), Caillois' formal characteristics provide a key with which to analyze activities. Instead of attempting to exhaustively and exclusively list activities which are considered play, it is much more fruitful to ask what play dimensions are present in our activities, both individually and socially.

One of the more paradoxical discussions of play and leisure is found in creativity. Pieper argues that leisure, not work, is the basis for culture. He sees the danger in defining people solely by their work, and thus sees that leisure enables people to have value apart from the work they do. Leisure goes beyond the utilitarian, and thus gives value to the nonproductive, nonuseful. As such it is the basis for the creative progress in the arts and in sciences, as seen in written records of poets, musicians, mathematicians, physicians, artists, etc. Again and again the need for leisure--for time and for concentration--is articulated. The playful dimensions of the creative process are noted, too: the uncertainty, spontaneity; the need to play with ideas, try things out; the need to be free to pursue a question regardless of its practical application, etc. While many have claimed that play has been merely heuristic, these reports indicate that play is one essential dimension to the creative process.

Creativity is a "paradoxical incarnation" because we judge creativity by results--the piece of art, the new theory acknowledged and legitimated by qualified peers. It seems that the products give value to the process. And yet the process itself is dependent on lack of practical constraints. Allowing oneself the room to play with ideas is risky--what results may be not worthwhile. But the alternative is worse. To remove room to play almost surely will guarantee that nothing genuinely innovative will happen.

Along with the social, economic, psychological and epistemological issues surrounding play activities are moral questions regarding the status of play and leisure. Is play useless, a superficial activity for children or a way for adults to refresh themselves for work? Or is play and is leisure harmful, taking away energies from more important issues and dangerously undermining the work ethic of a society? This course answers these questions by emphasizing the significance of play and leisure for children and adults. Understanding play dimensions of human experience prevents reducing these experiences to any one simple formula.

PLAY & LEISURE

Pedagogy

Play & Leisure is divided into six sections: Understanding play, an historical approach to play and leisure, children's play, sport and the sportsworld, the play of creativity, and the dark side of play.

"Understanding Play" concerns itself with defining the terms of the course both by relating play and leisure to people's everyday experiences and by showing the importance of play and leisure. The first hour on animal play shows parallels between the play of animals and human activities. Animal play grounds the philosophical approach in a biological framework. While researchers have interpreted play in the context of mating or territorial ritual or as survival skill learning, human play and leisure transcend the simple biological. Three supplementary programs will define the terms as they are used in the course and illustrate through interview and observation the choices people make regarding their leisure.

An historical perspective on play will open with one hour showing how people have played and used leisure throughout history. Works of art and literature from various historical periods and cultures indicate both a continuity with today's cultures, for example the sport of ancient Greece and contemporary America, and culturally specific differences, for example the [illegible] of the [illegible] as [illegible] to earlier [illegible] [illegible], while [illegible] [illegible] [illegible] are shown in recent centuries. One supplementary program looks in detail at some cross cultural comparisons of play focusing on children's play and on ritual, comparing tribal society with Eurocentric. A second program takes a particularly American contemporary perspective to see how play and leisure has become increasingly tied to business and media. A third program portrays the role of the mind in leisure by juxtaposing a Platonic dialogue with a contemporary philosophical discussion in a bar ("[illegible]").

"Children's Play" begins by showing that childhood as a specific age group is of fairly recent [illegible]. Examples from medieval art show that children were seen then as simply small adults. Adults' feelings toward children change, too. At times children are the ideal of the human persona: innocence and free of the constraints of civilization. At other times children are seen as akin to animal life needing adult control to make them good. In other words, perceptions of children tend to be a reflection of adult concerns in any historical period. In attempting to understand children for what they are, we begin to take seriously their activities such as play. Piaget's stages of children's play provide a theoretical framework for understanding the nature of children's play. Other researchers have found that children's fantasy play aids in developing children's learning, and still others use play as therapy for children dealing with sickness and other problems.

"Sportsworld" raises a number of issues regarding professional athletics and players. Is professional sport "play"? What are the consequences of professionalized sport for the player and for the spectator? Are highly organized sports good for children? Is the sport hero a fitting model for children? Is sport good character training? Sport is an important topic for the course since much adult recreational time centers on sport. It is familiar, and in fact provides a common language across socio-economic lines. The theoretical background of this issue draws on psychological studies which suggest, for example, that sports are an outlet for aggression.

"The Play of Creativity" illustrates the importance of play in some of society's profound cultural activities. The arts can transform the way we look at reality and the sciences provide us with technology which can modify and enhance the world in which we live. Arts that move us and science that constructs theories about the world both depend on creative insights and on play. Paradoxically, a non-utilitarian activity, play, accounts for such productivity. Supplementary programs will draw on historical accounts of scientists' work and artists' works.

The question of the value of play is explored in "The Dark Side of Play." Up to this point the series has examined the positive aspects of play in its significance and its importance. There is another side to play, a darker side: the same characteristics which humanize man also can be a source of dehumanization. Play can permit a person to lose touch with himself and his society. Examples of such aspects of play are [illegible], war games and depersonalization in gaming relationships.

Educational programming poses two questions which are at the point of convergence between academic content and television technique: What here can be taught on television and how much can be taught on television that we couldn't? A course on play and culture lends itself well to television because of the possibilities for visual portrayals: children's and adults' recreational activities, anthropological examples, visual aspects of philosophy and science. Yet, however, with the multitude of visual images may serve as illustrations of ideas, a more coherent use of visualization would provide opportunities for experiential learning.

Howard E. Gruber, a psychologist who has studied the images scientists use in developing theories, provides a theoretical approach with his notion of images of "wide scope." In his "Darwin's 'Tree of Nature'" and Other Images of Wide Scope" (Wechsler, ed. *On Aesthetics in Science*), he defines the idea in the following way:

> An image is 'wide' when it functions as a schema capable of assimilating to itself a wide range of perceptions, actions, ideas. This width depends in part on the metaphoric structure implicit in the given image, in part on the [illegible] of the [illegible] which has been invested in it, that is, its *value* to the person. (p. 139)

He seems to develop multiple images of each concept he [illegible], but used analogically, this framework could be applied to curriculum production. For each set of concepts, themes, or theme [illegible], images would be constructed which best convey it. Once an image is developed, it could be used in several ways.

For example, the film "Why Does Man Create?" might be used in the section on creativity. The image of a child playing in the sand could be used as a transition device showing the connections between children's representational play and making art and making scientific constructions. The script could include one way of it discussed explicitly as a metaphor. The image could then be used in each of the supplementary programs, either as introduction, transition, or epigraph for concept in that program.

Author: [illegible], Humanities Division, University Without Walls/ [illegible] College

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

II. Theoretical Approach

[illegible]

[illegible]

[illegible]

III. Pedagogical Objectives

[illegible]

[illegible]

2. Concepts. [illegible] folk culture and high culture.

3. [illegible]

III. Sections

[illegible]

a. The historical context of the myth and the primitive Faust legends.
b. Marlowe's Doctor Faustus: The myth's first artistic expression.
c. Faust and the folk tradition of the 17th and 18th centuries.
d. Goethe's Faust: The Romantic Expression.
e. Faust in [illegible]
f. [illegible]

[illegible]

[illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]
11. [illegible]
12. [illegible]
13. [illegible]

[illegible] Johann Von Goethe : [illegible] Johann Wolfgang Von Goethe. [illegible]

[illegible] Faust [illegible] : [illegible] Goethe's Faust, Part I. [illegible]

[illegible] Goethe's Faust I : [illegible] Faust, Part I. [illegible]

[illegible] Goethe's Faust I : [illegible] Faust, Part I [illegible]

[illegible] Goethe's [illegible] Faust : [illegible] Goethe's Faust. [illegible]

[illegible] Goethe's [illegible] : [illegible] Goethe's Faust, [illegible]

[illegible] Goethe's Faust II : [illegible] Goethe's Faust, Part II, [illegible]

[illegible] Faust in Art : [illegible] Faust [illegible]

[illegible] Faust in Music : [illegible] Faust [illegible]

[illegible] Gounod's Faust : [illegible] Gounod's [illegible] Faust [illegible]

[illegible] Gounod's Faust : [illegible]

[illegible] Faust in the [illegible] Century : [illegible] Faust [illegible]

[illegible] Faust After World War II : [illegible] Faust [illegible] World War II. [illegible] Mann's Doctor Faustus [illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible]

Having lost faith in the existence of metaphysical truths, modern man does not even include Mephistopheles as a character in his myth. Faust desires a pact with the devil, believing that his damnation would also verify its opposite - the possibility of salvation. Here Wagner is the central character and he sees experience from the existentialist's point of view.

The evolution of an idea from medieval to modern times will be clearly illustrated by this chain of one hour specials. Since the whole course and the connections between segments are outlined in Section III, little else seems necessary here.

VI. The Supplements

Lectures or group discussions can be held in half hour segments to supplement each of the productions listed in Part IV. Because each of the listed topics or productions is more universal than localized, all the half hour programs could be made at one site and used with little difficulty elsewhere. However, if a particular consortium member wished to do one or more of his own supplemental programs using a local authority, art gallery, or performance, it would be easy to tie that to the special production of the week.

For example, during the week that Goethe's Faust, Part I is used as the one hour special, several half hours could be devoted to discussions of topics such as Romanticism, intellectual and historical backgrounds, poetics, characterizations, Faust's aspirations and outcome, and various approaches to and interpretations of the play's meaning. These could be done by individual teachers or by teams or panels. Their universal quality would make them meaningful to any geographical area.

Because each program is listed separately in Section III, the reader can refer to that if he seeks more examples of how the half-hours will complement the one hour specials.

VII. Supplementary Materials

This course would require two supplementary texts, a reader which would contain a collection of already existing essays, poems, short stories, plays, etc., related to the Faust myth, and a television guide which would increase the student's comprehension of each day's lesson. The guide would summarize each lesson's content, offer study questions and suggest futhter reading assignments. A few sample pages are attached indicating a possible format. In addition to suggesting futhter reading, the guidebook would also contain pictures of art pieces significant to the myth and suggestions about films and music that a student could pursue in connection with his other study. The guide could be written as the course was being planned and produced so it would involve extra writing time but no further research.

The reader would be a revised edition of the already published collection, *Lives of Doctor Faust*, edited by Eric Bockstael. Its objectives would be not to repeat the material given in the television lessons, but to supplement it with literary and critical selections not readily available to a student. It would be arranged in the same chronological order as the television series anc contain scholarly articles such as André Dabezies' "An Introduction: Ancient and Modern Versions of the Faust Myth," Marvin S. Schindler's "Faust and His Time: The Renaissance, Humanism and the Reformation in Germany," and Guérin C. Montilus' "Legend and Myth." These and other such critical essays help the student put the drama, poetry, art and music into an appropriate intellectual philosophical and historical framework.

Selections from 16th Century manuscripts that mention the historical Faust, The English Faustbook, the script of a puppet-play, Berlioz' *The Damnation of Faust*, Gounod's *Faust*, Hawthorne's "The Birthmark," "Rappacini's Daughter," and "Young Goodman Brown;" Stephen Vincent Benet's "The Devil and Daniel Webster," Karl Shapiro's "The Porgress of Faust," Paul Valéry's "My Faust," and excerpts from E.J. Enright's *The Faust Book*, and Robert Nye's *Faust* are among those pieces to be included. The reader would include some other critical essays and introductory chapters where necessary. The Faust theme in film and in the 20th Century would be particularly included. Films such as *The Beauty of the Devil*, *The Man Who Reclaimed His Head*, *The Devil and Daniel Webster*, *The Old Man and the Devil*, and *Doctor Faustus* should be discussed. The reader should also contain an extensive bibliography of all work related to the Faust myth.

The only other two works that a student would need for the course are Christopher Marlowe's *Doctor Faustus* and Geothe's *Faust*. Because the reader must be kept to a manageable size and because these two works are readily available, they would be omitted from the collection and students would be encouraged to obtain them elsewhere.

The research needed to design the television series should be adequate for collecting these pieces. Assembling the bibliography would require the largest amount of research. Some writing of short introductions and transitional essays would be necessary, but otherwise the reader would be primarily an editing task.

Sample

Program I   Introduction

Host: Eric Bockstael
Guest: Marvin Schindler
Suggested Readings: pp. 1-34, Lives of Doctor Faust
Points of Inquiry:

1. Is knowledge always good for man? Why or why not?
2. Is seeking knowledge for its own sake a sin or a noble endeavor? Defend your point of view.
3. Must man have external (or divine) guidance in his quest for knowledge?
4. How does knowledge or a quest for it change a person?
5. Why do men seek knowledge?
6. How has man's attitude toward knowledge changed with each century or historical period?
7. Define man's need for or use of myth and legend.
8. Why is Faust a unique myth that could develop only in a Christian culture?

Summary:

This program introduces the Faust legend as an embodiment of Western man's search for meaning and direction in his life. By seeing how man's attitude toward knowledge changes from one century to another, the student can trace his cultural and intellectual history and see how these attitudes affected social, artistic, and philosophical views.

This course traces the Faust myth through approximately 400 years of history. The legend grew out of a Christian world view and could have come only from a culture that made strong distinctions between good and evil. Something in the legend fascinates every period even though each period may interpret it differently.

Renaissance man say Faust as representing a reckless pursuit of knowledge that would damn the man who seeks knowledge for its own sake at the risk of losing his soul. In valuing knowledge above all else, man puts himself, rather than God, at the center of the universe and overreaches his ordained place in the universe, thus inviting his own doom.

The 18th Century saw Faust as heroic because the Age of Enlightenment valued his search for knowledge through reason. The Romantic men of the 19th Century would also save Faust but for different reasons.

Because he dared to revolt against traditional limits and through passion surpass existing boundaries, he experienced life in new ways that elevated him to a Titanic level.

Few versions appeared between Goethe's writing and World War II, but after 1945 the distinctions between good and evil blur. In the second half of the 20th Century Faust is again considered dangerous. Now he is seen as a man who broke inviolate limits and thus drifts alone and valueless in a godless universe. Without gods or devils, he is doomed to struggle, alienated in a meaningless world. Both the earliest and the latest versions of the Faust legend portray him as a doomed man seeking knowledge that will ruin him. But his early damnation was a spiritual and communal one, whereas in recent years he is alone in a purely physical universe. By understanding these attitudes, their development and differences, we come to understand more about contemporary values, Western culture, and ourselves.

Sample

Program 6 The Reformation and Faust

Host: Eric Bockstael
Guest: Marvin Schindler
Suggested Readings: Pp 208-227 and review pp. 24-34 in Lives of Doctor Faust
Points of Inquiry:

1. How were Renaissance attitudes toward knowledge, religious authority, and social values different from those of the Medieval period?
2. How did the developing scientific method affect 16th Century ideas?
3. In what ways is Faust a representative Renaissance man?
4. What effect did the author of the Folkbook hope his version of the Faust legend would have on the readers of the day? What was the book's religious and social purpose?
5. What comparisons can be drawn between the crisis of value systems in the late 16th Century and that of the past World War II period?

Summary:

To adequately understand the use of the Faust myth in the late 16th Century, it must be seen against the social, political and religious background of the times. This is an especially confusing period in Germany because medieval ideas were slow in passing, Renaissance attitudes were gaining acceptance and popularity, and the Reformation was so dominant that it tended to overshadow both Humanism and the Renaissance.

In the middle ages God was the focus of all man's activities and creative endeavors. All of life was seen through the frame of God's existence which provided meaning for man and explained all creation. Thinking was by analogy and correspondences so the spiritual and material worlds were connected and held together in perfect unity and order. Knowledge was valued only as it related to God and helped man to understand his ordained place in God's scheme. Medieval attitudes lived on into the 16th Century and met the Renaissance spirit at the end of the century to make possible the only time in history when two different answers to the same question could be considered equally true. A religious man examined the unknown from the standpoint of "Why" and generally concluded "Because God wills it." A scientific man asked "How" and sought material evidence to support his conclusion. This dichotomy of approach created religious intellectual anxiety until eventually the "why" questions weakened and men were interested only in "how." So Renaissance man pursued knowledge for its own sake and he emphasized man and man's place in the world rather than his relationship to God.

In this milieu Faust becomes a Renaissance man, and as a scholar and a seeker of knowledge for its own sake rather than God's, he is damned. The Lutheran author of the Faustbook wanted to re-establish the preeminence of faith over knowledge so he made it clear that it was not the pact with the devil that damned Faust. He could have broken that. Faust was not spared in the Folkbook because he fell into despair and lacked faith in God's power to save him.

During this era of great conflicting ideas, authority and tradition were attacked as new answers were sought for man's fundamental questions and problems. Although logically incongruous, some men believed in the empirical scientific method, in God, and in witchcraft and astrology all at once. As traditional religious explanations seemed less and less reliable, a breakdown in value systems and authoritarian ways of viewing life occurred. A general feeling existed that the traditional explanations no longer answered man's questions satisfactorily.

Some similarities can be found between the 16th Century's social, political and philosophical turmoil and the 20th Century's quest for new value systems and new ways of handling religious and intellectual anxiety. Such a crisis in "Civilization" often creates a renewed interest in the occult such as that experienced after World War II. Man must consider what happens when moral restraints are removed from intellectual inquiry and whether knowledge can become evil and self-destructive.

Luther believed that it was destructive and sought to affirm an old order of faith and religious authority. But the breakdown of tradition had been too great; man's urge to seek new answers was too strong. In the 16th Century he turned to magic and witchcraft for answers and was damned. In the 20th Century man is still searching, but often he not only cannot turn to God for answers but also he has lost faith in the existence of the devil and evil.

The Folkbook as a legend is cut off from historical events and biographical facts, thus helping the reader understand and objectify not only 16th Century fears, anxieties and problems, but also 20th Century ones as well.

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PATTERNS OF REBIRTH

I. Introductory Summary

Understanding the following course proposal for Patterns of Rebirth will be facilitated by understanding what it is not. It is not a course in mythology; it does not profess to "believe in" spiritual rebirth, nor does it necessarily argue that each segment will satisfy all requisites of "rebirth."

By focusing primarily on form, demonstrating the social and perceptual origination of these forms, Patterns engages adult student involvement with the identification and description of mythologizing in himself and in his world.

The course is inclusive. It substantiates mythologizing's import for all societies. Broadly based on aesthetic-psycho-literary sense of form and assumptions, it examines explicit and implicit story lines, even to the extent of considering their roots in biology, botony, and psychology. Fundamentally, the course asks the question: "In what sense might we entertain the reality of rebirth in this instance?"

By developing a broad based pattern, by testing it and bending it, through accruing instances, the course builds towards student's apprehension of the mythological element in their own and their society's life-experiences. And they discover our society's habit of representing social, political, economic, historical change in thinly veiled rebirth terminology.

Pattern of Rebirth's particular appeal to adult students lies partly in the idea of patterns, for a too little remarked aspect of adult students is their desire to synthesize their experiences; and since the culture does tend to repeat the rebirth motif, the course has a vigorous half-life beyond itself.

Whether students "believe in" rebirth or not, they are capable of perceiving the use of the form, because they understand the sine qua non's of the form itself. Patterns argues that transformation is an interpretive metaphor for, if not always an active shaper of life experience; and this, whether in poetry, politics or much that is in between -- in the forms of cycles, stages, and passages.

In adulthood we begin to appreciate at first hand the importance of patterns of development in our children and grapple with forebodings of death for our parent's generation, and, by extension, for our own. In general, Patterns addresses in timely fashion adult students' immediate concerns about mutabilities of every conceivable sort. While it arrives at no final answers, the telecourse develops intellectually useful skills, associated with explicit or implicit narratives in literature, the arts, religion, politics, history, psychology, and even science.

Pedagogically, Patterns aims to introduce the students to mythologizing as an on-going human activity, to identify analytical questions and "distances" from which to discover "pattern," "cycles," "stages," and "passages," as well as to appreciate mythologizing's notorious multiplicities of meaning.

Patterns of Rebirth aims to be an extremely elastic course, celebrating the universal -- mythologizing as a way of interpreting mankind itself and its world.

II. General Theme

Patterns treats "rebirth" as a universal mythic phenomenon. Abjuring narrow religious definitions, the course conceives of "rebirth" as having a culturally delineated story; of this story, as having a number of metaphorical contents; and of these metaphorical contents, as having powerful influences on culture, society, and the individual.

The course teaches the student a general "structure of rebirth," as well as how to use this structure as an analytical tool. The specific features of this structure derive from approximately the same distance and point of view espoused by such scholars and theorists as C. G. Jung, Eliade, Campbell, Levi-Strauss, Northrop Frye, John Dunne, and Gregory Bateson.

The course is frankly speculative, because it is conceived as an antidote to the popular pejorative sense of "myth" (as being false), and because it aims not to teach myth, but to entertain parallels and appeals to our mythic sense in the arts and in everyday life.

Patterns aims to dignify man, the mythmaker. And because its topic is "patterns," any significant transformation can be examined for its parallels to and aspects of rebirth.

Patterns of Rebirth holds in principle:

1. rebirth can be postulated from mankind's observation and interpretation of natural phenomena (and that there is a continual interplay between myth to explain observations of nature and the observation of nature as contributing to the shape of myth) and therefore each functions both to inform and to interpret the other, as, for example, Freud's reliance on mythic content to illustrate his observations seem to suggest; and,
2. through the manifest repetition of the natural world and these transformations as well as stories about them, repeated

settings, characters, and plots in which transformation was imminent, as well as the human repetition of transformative rites (e.g. initiations) a general system of metaphor came to be established; and

3. any systematic universal metaphor within a culture gradually expands, so that it comes to constitute a pattern, now applied to experience outside its original area of application.

Given this background of assumptions, Patterns of Rebirth argues hypothetically that:

1. the rebirth motif is more or less pervasive across culture and history; and
2. its local specifics and agreed upon "beliefs" both derive from and inform social relations; and
3. mythic thinking thus permeates our language and thought; and
4. it is implicitly understood to provide both context for, and sometimes reinforcement of the structure and content of cultural achievements; and
5. since "myth" is also "story," many literary analytical tools can be usefully applied to both art and act; and to the extent myth is embedded in our habits of perception, our examination of its mechanics can also serve to provide us with a useful guage for estimating the mythic content of those perceptions; and
6. "rebirth," then, in this course, is treated as being at least
    a. a fact of experience,
    b. a metaphor in the arts,
    c. a goal that individuals and societies have sought to accomplish; and
    d. an intellectual tool of analysis

Historically, scholarly treatment of this theme is largely confined to theology, philosophy, and literature. If all the necessary ingredients exist in Plato, Aristotle, Apuleus and Herodotus, ninteenth century scholars like Frazier supply us with enough variety in one place to hypothesize about universal application, however guardedly.

Because the field is an aggressively eclectic one, meta-theorists are few and far between. But innumerable people have contributed bits and pieces which "fit in" with the general spirit of the course.

Wittgenstein's game theory of language and his doctrine about of family resemblances provided a conceptual framework for thinking about the course design -- to see pattern as constituted by "n" characteristics, only some of which must be present to provide "mythic" and/or "rebirth" (in the wildest sense) content for an explicit or implicit narrative.

Julian Jaynes' concept of "narratization" lends confidence, but is not "content" for the course.

Other writers who have been consulted are: Otto Rank, Bruno Bettelheim, Neumann, and George Leonard. It goes without saying that virtually all the twentieth century contributors owe huge debts to Freud and Frazier; and much necessary work on "stages" can be derived from Piaget, Erikson, and most recently, Lawrence Kohlberg.

III. The Theoretical Approach and Objectives of the Course

Patterns of Rebirth has three significantly different functional components, but because example yields hypothesis and theory demands illustration, no show can be solely concerned with one of the three; inevitably they interact.

The three pedagogical functions are:

1. Establishing the rubric, existence, and probable sources for the rebirth myth, grounding it in empirical mutability and at least apparent "transformations" of the natural world.
2. Deriving analytical tools for the examination of conceivable instances of "rebirth."
3. Presentation of conceivable instances or the imputation of rebirth, via metaphor, intent, interpretation, etc.

Each of these conduces to enlarging, refining, or filling in our sense of the other two.

Perhaps uniquely coherent with the Varieties of Man course, Patterns traces the development of a sweeping human pattern of perception to its empirical and social roots. Varieties of Man presents a viewer with social relationships as a key to social and individual perception.

Patterns of Rebirth, on the other hand, emphasizes mythologizing as a fundamental characteristic in the formation of human expectations, values, and perceptions across history, culture, and lands.

It is clear that, broadly speaking, both courses treat the same wide subject, for myth notoriously provides a social glue, the information taken in with mothers' milk on which to base later expectations. If the methods of child-rearing are an experiential base for later expectations in social relationship, if the social unit's "individuation" is silently taught, then the tales and ceremonies -- one of the most prevalent and powerful of which would be that of rebirth -- of any social group provide a narrative which reinforces those expectations.

Mythologizing narrates an interpretation of things that have been, that are, and that are to come. Relational anthropology identifies and interprets people and events in the world via the social structure that obtains. The social structure that obtains, is, by definition the creator of the mythology that promulgates the social structure that obtains. And so on.

Patterns asserts the importance of story form; *Varieties* asserts the importance of social form; no society that we know of has existed without the formidable reinforcement afforded by the other; if "story" will not itself bring about congregation, no congregation exists without "story."

Mythology records and predicts relations between individuals, peoples, and the gods; often, especially in mystical interpretations of a people's mythology, it has done so on more than one level at a time, as in Revelations or the Kabbala. Because mythology both mirrors and proselytizes *for* the relations in a society, *Patterns of Rebirth* is uniquely suited to reinforce the concepts in *Varieties*. Both are primarily dealing with *shared epistemologies*.

IV. The Sections of the Course

Patterns of Rebirth is divided into three major sections, congruent with necessary pedagogical steps in the course.

Programs 1-5	I.	Roots of Mythologizing in Observation of Natural Processes: Growth, Decay, Regeneration and Time -- establishes the plausibility of seeing rebirth in natural phenomena. A social unit's epistemology contains frameworks for time and process of change, the social unity perpetuates these frameworks, and these yield an interpretive characterization of the world.
Programs 6-15	II.	Story-telling: Mythic Narrative Structures -- constructs an ideal type of rebirth narrative from examples of mythology and literary philosophical categories applied to the setting, plot and characterization, emphasizing the social origins and mirror-image/cross fertilization effect of shared narrative and social structure.
Programs 16-30	III.	Current and Historical Example of Rebirth -- presents instances of imputed conscious/unconscious rebirths and use of the metaphor or rebirth; through these programs and discussion students practice and refine their use of the analytical tools presented in part II, and they expand their awareness of the historical and current prevalence of patterns of rebirth in their lives and culture.

V. The Specials

The following is a list of possible one hour topics for specials:

1. Biology/Botanical Processes and Time: Through time-lapse photography the special would examine processes of decay and regeneration in the natural world, as well as to underscore the social significance for the radically different frameworks of time than we experience. Foetal development to be discussed in terms of sexual identity, mythic constructs, etc. (SPECIAL)

2. From Nature to Story: Rebirth Narratives: Through modern media footage, illustrate the current use of archetypal re-birth settings, characters, and action. (SPECIAL)

3. Healing Processes: Compare and contrast processes of tribal healing and the implicit patterns in religious exorcism and/or psychotherapeutic techniques. An excellent article comparing Navaho sand painting purification rites and Jungian therapy appears in Human Nature, July, 1978.

4. The Transformed: Magazine-like interviews with the self-professedly reborn: Christians, American Buddhists, et al. Focus is on process of experience; program unity from similarity of questioning.

5. Rebirth and Political Rhetoric: Magazine format using clips of political speechs arranged to demonstrate similarities in appeal, interviews with political speech writers to discuss their consciousness of the nature of the appeal they make. Can include patterns of rebirth in revolutionary rhetoric or in the form of synthesis in Hegel as well.

6. Hospice Movement: On location shooting of a hospice story "rebirth" of terminal patient through pain control, deinstitutionalization, improvement of the quality of life left, aims of hospice and staff: articulation of Kubler-Ross's stages of death and dying. (SPECIAL)

7. Child Development: Stages: Taped interviews with and action shots of children at different stages of physical, cognitive, or moral development illustrate the existence of these stages and introduce the student to the ideas of Piaget and Kohlberg. (Merrill Palmer Institute has lots of video material on development.) (SPECIAL)

8. Advertising and Rebirth: Compare and classify with examples from television advertising, rebirth-like appeals in the world of advertising. In particular, Foote, Cone and Belding's work with Jungian archetypes can be featured.

9. Social and Urban Rebirth: Magazine-like format; footage of, and interviews with urban planning agencies who are in the process of revitalizing, they say, urban centers. (SPECIAL)

10. Rebirth in American History: Hector St. Jean Crevecouer's "Letters from an American Farmer" provide a starting point; for the sentiments of that work are roughly parallel to the idealized history taught in grammar schools. This special could take advantage of recent (Yorktown) bicentennial celebration, interview participants in costume, and/or focus on the political and psychological justifications for teaching small children their legendary heritage, which justifications would illustrate stages of (mental) development.

11. Rebirth Motif in Adult Education: Interviews with theorists, with recruiters, with students and footage of advertising would discover several imputed transformations in their nerratized interpretations: a) a successful student's, b) promise of institution, c) theoretical shift from market to bureaucratic values in advertising for adult education.

12. Comparative Uses of Rebirth Motif by Religious Leaders: Interviews with and on location filming of religious observations of at least three distinct tones of leadership and parallels in their vision of rebirth's meaning to them and their parishoners/community: a) austere conservatives, symbolic; b) enthusiasts, literalists and apocalypsists; c) socially active, rebirth in the realm of the possible. Rev. Morton, Professor of Philosophy, Oakland University.

13. Rebirth in the Arts: A Perrenial Question: A kaleidescopic treatment of painting, sculpture (and perhaps through literature) asking what transformations are predicted by the art they make and the image of man in this art. Michaelangelo vs. Giacometti, et al. Addresses the aesthetic question of the "negative example" in art.

14. Henry David Thoreau: Clear Sky, Pure Light: Michael Daher's arrangement of Christopher Child's one man show is the most technically ambitious of Patterns 1979 productions. Child's dramatization of Thoreau's concerns with rebirth in selected passages of Walden could easily be improved and expanded to one hour, containing Thoreau's penetrating thoughts on the new American's possible transformation and Child's experience of becoming Thoreau. (SPECIAL)

15. Life after Death Witnesses: Interviews with those who claim to have caught glimpses of eternity while medically dead. Strong focus on pattern of experience. Hartley Filims has done some work in this area.

16. Rebirth Symbolism in Secular Initiation Rites: Graduations, drivers' exams, drinking age, induction into the army, fraternity initiation, legal distinctions between age groups, etc. could be the material for a lively show on the vestiges of transformative symbolism in everyday life.

17. Prison Transformation: Rebirths and Recidivism: Poet Michael Hogan, ex-inmate of Arizona State Penitentiary, who read Victor Frankl's Man's Search for Meaning in solitary confinement discusses his own and other common prison experiences. For Hogan, poetry helped him "out."

18. Kicking the Habit: Rebirth imagery and structure in various reform groups for drug, alcoholism, etc.

19. Colonialism's Hidden Narratives: Identify the hidden rebirth narrative in three common types of colonials: 1) the plunderer - desire to be reborn a wealthy person in the mother country; 2) the administrator, seeking to propagate the world with likenesses of the mother country; and 3) the selfless servant of the unwashed and unknowing, seeking transformation through deeds and humility in the terms of the mother country. Arthus Miller's "Uncle Ben," who says, "I went into the world, and by god, when I came back, I was rich." provides an ideal market mentality rebirth prototype.

20. Tales of Rebirth in Indian Lore: Iroquois poet Joe Bruchak conducts a tour of the probable initiatory and rebirth(s) an Iroquois would go through in a lifetime.

The following selection of shows fits into the framework described under "Sections of the Course" in the following ways.

1. The Biology/Botany show focuses on the roots of man's observation of nature, hypothesizing that "rebirth" and "stages" have their basis in empirical observation.
2. From Nature to Story expands on this, to show the common associational system which (it is implied) derives from such observation over millenia of human experience. The show provides an analytical system for using on other shows and in regard to the literature for those shows.
7. Child Development: Stages reinforces the empirical root of the "rebirth story." In one sense, the course realizes that empirical proofs of mythic content change over time. Child development theories recast older theories, reinforces -- dramatically -- the concept of "stages."
9. Social and Urban Rebirth demonstrates the further scope of the rebirth metaphor -- extended now to the "spirit" of cities; if the patterns of the archtypal rebirth story become foggy and garbled at this level of extension, it is also true that both critics and proponents of revitalization schemes use the metaphor constantly.
6. The Hospice Movement is an instance of an institution committed to effecting demonstrable improvement in the quality of life left to the terminally ill. Kubler Ross's stages of death and dying reinforce the stage concept developed in shows 1 and 7; because of their generality, they can be used by adult students to examine any crisis (in their lives). The Southeastern Michigan Hospice also provides an illustration of unions, hospitals, corporations, and Blue Cross working together cooperatively to erect an institution that serves people's needs; and it is thus an example of one success in terms of show 9.

14. Henry David Thoreau: Clear Light, Pure Sky is an arts show. It focusses on the ideals of one nineteenth century American who tried to convince his countrymen of his "rebirth scheme." The show also addresses mini-rebirths, those processes of everyday life (for an actor) that might be cast in the rebirth mold. Thoreau's "poetry" casts the rebirth metaphor in terms of the universe where we found it in show 1.

All shows are accompanied by readings from the arts.

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1. Biology/Botony: Time

Cycles of Nature

1. Cycles and stages are necessary to rebirth; without qualitative changes, there can be no "rebirth."
2. Man has and does perceive these changes in nature.
3. In the frameworks of ritual, art, and perhaps the collective unconscious, these cycles and stages have become "archetypal."

I. Primitive observations of nature — tribal man
II. Seasons
III. Vegetation
IV. Human Development

Time lapse footage to emphasize these patterns and processes visually.

2. From Nature to Story

Patterns of Rebirth contained four shows in which Dr. John Jaunzems (St. Lawrence University) presented fundamental observations about stories: their settings, plots, character and point of view. Those shows articulated a technique for examining any narrative which emphasizes mythic associations, demonstrates our sense of setting, character, plot to be even more informed than we might have thought it was.

The content of these shows can be retained, but with access to film and tape clips, the visual impact can be improved immensely in a new one hour show.

1. The pattern of rebirth in modern terms (Ken Kesey's novel and the movie, One Flew Over the Cuckoo's Nest would be a superb illustration of both comic and tragic forms, rebirth plot and character of hero.)
2. The systematic associations we have in regard to the environment, character and character's struggles for rebirth and and rejuvenation.

3. The parallels between resolutions of comedy in marriage, re-acceptance into community and often recognition of the true lineage of the character and pattern of mythological rebirth.

In this series of six, this show will build on the sense of recurrences in our show on biology, botany, the seasons, and man's own development; it will provide a vivid demonstration of the analytical tools for guaging mythic content. By using a popular medium, the movie, we intend to show students how to use the tools of analysis on popular culture messages as well as on literature.

7. Child Development: Stages

Stages have been perceived to exist; the show will demonstrate the evidence for "stages;" of high interest for adult students/parents.

I. "Stages" as a concept necessary to "rebirth" metaphor, its dramatic presentation of growth at the extreme demands that "new entities" emerge from the "old." (However we may view this matter today is less important than the fact that it has had a powerful effect on man through history.)

   A. Definition of "stages"
      1. Each stage has the following features, quoted from Kohlberg:
         a. It is qualitatively different from the preceeding stage
         b. It represents a new and more comprehensive system of "mental organization."
         c. It occurs in an invariant sequence.
         d. It is age-related within general groupings.
   B. Dramatic aspect of "stages."

II. Stages of cognitive development (Piaget)

III. Stages of moral development (Kohlberg)

IV. Other stage theory (e.g., Plato, 7 years good, beautiful, true).

9. Social and Urban Rebirth

This show would illistrate and highlight different interpretations of efforts to imporve the quality of life in major urban areas; in particular, it would compare and contrast the city's historical natures as perceived to be:

1. Vibrant collecting and intermingling of culturally different groups and individuals; and
2. A hodge podge of confusion, violence, and sin; and
3. In the terms of rebirth the show would record responses and arguments for seeing this phenomena as generally represented as an American urban renaissance.

Recent history in American urban centers (1965 - 1980) has seen transformations that may be represented in rebirth terms.

- I. Raised hopes of 60's cultural expansion
  - A. Developing social conscience
  - B. Increased social services, creative planning boom
- II. Decay of central cities
  - A. Rioting
  - B. Drug-culture
  - C. Fear
- III. Establishment projects to revitalize
  - A. Corporate monuments
    - 1. Bring work, but
    - 2. Seem outposts, and
    - 3. Can drain city they seek to revitalize
  - B. "Re-gentrification"
    - 1. Mixtures of peoples and classes, vs.
    - 2. Fortress mentality

This show seeks to unite aesthetic, political, and economic shifts in the urban landscape, mood, and values. Contributors tend to use the ideal of rebirth as grounds for their agreement with or criticisms of the urban flux and flow.

6. The Hospice Movement

Kubler-Ross's stages of dying have been associated with this movement. While they tell a story pointing toward "rebirth," their generality has been criticized, because it is, in fact, capable of application to any crisis and passage through it. For the purposes of this course, this is an advantage.

In practical terms, the hospice movement's aims of improving the quality of life left for terminally ill patients has often been compared to a "transformation" or "rebirth" by both patients and those close to them.

Socially, it de-institutionalizes the client to a large extent (hospital "rules" are systematically dispatched), and it is recommended by its economics, giving more service to more people (dying patients and their families), for less money; and finally, it is a topic holding great interest for adult students, many of whom are concerned about aging parents, etc.

On location filming in the Hospice of Southeastern Michigan (one of four freestanding hospices in the U.S.) interviews with representatives of the National Hospice Organization, Blue Cross, corporate and union leaders who sponsored the Detroit experiment, and the dying patients themselves.

Qualitatively, the Hospice Movement is often credited with having transformed the patients' last weeks and days as well as having mediated, expedited, and smoothed the grief process for the surviving family. Age-old cross-cultural socially agreed upon practices and procedures regarding death, dying, and grief can be examined. These could have a direct tie with the logic of the ideal types as presented in Varieties of Man.

- I. History of hospice to 15th century
  - A. "Host"/"Guest" meaning of the term
  - B. Modern Hospice Movement
- II. Kubler-Ross's "stages" of death and dying
- III. Deficiencies of hospitalization and home care
  - A. Limited pain control
  - B. Lack of medical preparation and training for treating terminally ill
  - C. Institutionalization over time
  - D. Family stress over time
  - E. High cost
- IV. Advantages of Hospice (see introduction above).

14. Henry David Thoreau: Clear Light, Pure Sky

Christopher Child's one man show consists of a stirring dramatic monologue, taken from Thoreau's journals and Walden. The content is Thoreau. Editing of Thoreau's material emphasizes his transcendental concerns and his vision for an American Renaissance.

- I. Background material on the American Renaissance
- II. Child's presentation (Film clips of nature shots can be edited into such a performance to enhance the program visually.
- III. Interview with Child's about becoming Thoreau (following hypothesis that actors may feel as if they go through something like "rebirth" in order to portray their "characters."

V. The Supplements

Many of the twenty "specials" might provide content for supplements. In addition, however, individual consortium sites can produce supplements according to their specific geography, demography, and client-interest, curricular interfacing.

For instance, perhaps consortia members in Florida or California would want to look at the "perpetual spring" reputation their regions have, demonstrate the seasonal changes in connection with part I of Patterns of Rebirth. Their high density of retirees might prompt them to examine the "rebirth aspects" of retirement communities.

In consortium sites where one occupation or group is particularly active, the "rhetoric and realities" of that occupation or grouping could provide interesting supplements.

And Finally, depending on the talents available, the interfacings with traditional or experimental curriculums, supplements can come from as wide a range as, say, Art History, Western Civilization, and English, to more daringly experimental, say "the Tao of science," literature of the Wobblies, or "the voices of Esalen."

Individual consortium cites will have different kinds of access to "experts" in the field, and they should not overlook the general willingness of these experts to participate. Local points of interest also afford good opportunities (e.g., Kansas City might wish to do programs on Twain, Hannibal, and the seasons on the Mississippi).

The breadth of the parameters of Patterns of Rebirth ensures, I believe, a plethora of good ideas for supplementary programs at different consortium sites.

VI. Supplementary Materials

Apart from the design activity which will yield many suggestions for literature to be included in the reader, research is needed on the stages material and useable, comprehensive taxonomies need to be developed from Piaget, Erikson, Kohlberg, and perhaps Kubler-Ross. Identification, selection, and editing of writers like Dubois and Bateson for the biology and botany segment.

Patterns 1979 furnishes excellent starting points for other segments.

A team of two with the equivalent of a release time year could arrange for both contributors/talent, produce such a text, and prearrange production plans. The text production is crucial to the smooth local production of supplements according to the rubrics and schemata eminating from the Specials.

Author: Dr. Hugh Stilley, Professor of English

IDEA FOR 15-HOUR COMPANION SEQUENCE TO "AN AMERICAN MOSAIC TELECOURSE"

I am suggesting a humanities telecourse which would focus on the arts, and amplify the cultural history of "An American Mosaic." The new sequence would continue the interview mode used in "Mosaic," with the exception that the producer-instructor would encounter the artist(s) on the sites of his (their) daily work.

The pedagogical objectives would be the following:

1.) To explain the significant aspects of the artist(s') work, thereby introducing students to the vocabulary of art interpretation and criticism;
2.) To place the artist's contribution in the broader context of his own historico-cultural background as well as that of the so-called American art mainstream;
3.) To engage the artist in reflections on the role and significance of art in political and social development;
4.) To encourage the artist to elucidate the basic technical elements of his craft;
5.) To relate the course content, wherever possible, to materials, information already explored in "Mosaic;"
6.) To present art performances for students' appreciation after an adequate conceptual framework has been developed through dialogue and commentary.

I propose 15 new, 1-hour segments in four clusters. (The specific program suggestions are still tentative and open to discussion, revision, etc.)

I. Arts of the Southwest
    A. Interview with art historian Vincent Scully on the interrelation of the land, architecture and dance in Pueblo cultures.
    B. Interview with Georgia O'Keefe and/or Ned O'Gorman on their art and commitment to the culture and land of the southwest.
    C. Mariachi and Flamenco: Interviews with guitarists of both traditions; performance of the music, discussion of historic role of the music in the life of the people.
II. Native American Religion, Ritual, Revival
    Five segments featuring the music, dance, crafts, religion, social organization, politics of a Native American group. Filmed on site during a pow-wow. Interviews with participants and leaders.
III. Afro-American Artists & American Life

A. Interview with Elizabeth Catlett, Black sculptor and painter, in exile in Mexico.
B. Interview with Detroit Black graphic artists of the last two decades.
C. Interview with a major jazz musician, e.g. Thelonius Monk, Miles Davis
D. Interview with Judith Jamison, first dancer in the Alvin Ailey Dance Company, with focus on her interpretation of dances choreographed to Afro-American folk music, performed by the artist.

IV. Creating the "Mainstream" of American Art
These segments would focus on artists of urban and/or immigrant background whose works have been recognized as significant American cultural forms. Such subjects might include:
A. Martha Graham
B. Noguchi
C. Seiji Ozawa
D. Zubin Mehta

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CREATORS OF CHANGE

Within the To Educate the People curriculum, this televised lecture series and the college courses which would be offered with it, attempts to present the major developments in Western European and American thought by examining the roles of key individuals over the past 2,000 years who have contributed to our culture. The content of these brief monographs is not intended to be simply an historical survey, even though the series should logically progress from ancient and Biblical personalities through the present. We are assuming that many of the persons, ideas, and events mentioned in this series will have already been brought up in varying contents in earlier segments of the To Educate the People curriculum. At this advanced level, the courses in this series intend to establish relationships among the various historical periods and the disciplines covered in earlier material. In sum, this series should function as a capstone experience to the interdisciplinary approach of the entire TEP curriculum.

Concerning the organization of the televised material and the classroom curricula associated with it, two key factors are at issue in the selection of the "creators of change" to be highlighted. First, those watching the series should be made aware of historical developments in the progression of ideas, technology, and the way in which different periods in history see what it is that they want to see in the past. The major historical divisions in Western European and American history into Antiquity, the Middle Ages, the Renaissance, Romanticism, and the Twentieth Century, each present their own distinctive ideas and values of man and how mankind relates to god, nature, and to other men. The series should communicate the personality of each period, how ideas in them relate to one another, and which thinkers in the past spell out the greatest relevance to our contemporary period. It is this sense of history and of the past then which is the general pedagogical goal of this course. A second factor in selecting the material to be presented is to make viewers and adult learners aware of development in different disciplines. The "creators of change" that we study should be chosen because they represent the period in which they live and for their contributions in different fields. The arts should be particularly important in this series, not only because the visual and performing arts are important representatives of history, but also because they are not that thoroughly studied in other portions of the TEP curriculum. The role of the arts as reflecting history can itself be an important message of the series. "Creators of change" within the entire series, therefore, would reflect disciplines in art, music, and theatre, as well as religion, philosophy, literature, political thought, and the physical and natural sciences.

Six major televised specials would focus on one individual from each different historical period: Aristotle from Antiquity; St. Thomas Aquinas from the Middle Ages; Leonardo da Vinci from the Renaissance; Beethoven from the Romantic era; Sigmund Freud from the early 20th century; and Martin Luther King from the contemporary period. The approach to each of these monographs in the series would stress the relationship of each individual's contribution to his discipline and his historical period.

Briefer televised supplements, also organized chronologically, could focus on such individuals and their contributions as: Plato, Sophocles, Jesus Christ, St. Paul (Antiquity); Constantine, Augustine, Abbot Suger, Charlemagne, and Chaucer (the Middle Ages); Dante, Copernicus, Vesalius, Luther, Erasmus, Michelangelo, Machiavelli, Elizabeth I, Shakespeare, Descartes, Galileo, and Harvey (Renaissance); Benjamin Franklin, Mozart, Goethe, Wagner, Newton, Mendel, Napoleon, Priestley, Newton, Hume, Hegel, Marx, Pasteur, Curie, Lincoln, and Adam Smith (post-Renaissance); and D.W. Griffith, Einstein, Ibsen, Picasso, Hitler, Watson-Crick, Dubois, Gandhi, and Mao-Tse-tung (the Twentieth Century).

Following the TEP model, off-campus classes would supplement the televised programs. To reinforce the sense of historical development in various disciples in Western thought, these classroom components would be also arranged chronologically and could focus on the arts as representatives of historical change from antiquity to the present. Rather than surveys of artists and numerous art works, these supplements would focus on a few specific art monuments. For example, a discussion of the architecture of the Parthenon in Athens could also be related to the rise of Athens under Pericles, the sculpture of Phidias, the quest for a perfect utopia in Plato's Republic and the significance of Pythagoras' ideas. The scholasticism of St. Thomas Aquinas during the Middle Ages could be easily related to the development of Gothic architecture in such a structure as Notre Dame Chartres. The Sistine Ceiling by Michelangelo would involve the Renaissance concept of the individual, Neoplatonism and the concept of the universe as a macrocosm of the earth's microcosm, and ultimately different views of the historiography of Renaissance studies. Post-Renaissance ideas of artistic experimentation and the very concept of modernism could be studied in numerous contemporary art works, such as Picasso's Cubism and their parallel developments in music and theatre.

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VALUES, TECHNOLOGY AND SOCIETY

Concept Outline

WEEK ONE will present an introduction to the course (one program) and then lay a framework for the study of technology and its impacts. A case study, the introduction of the snowmobile among reindeer herders in Lapland will demonstrate the social, economic, cultural and political results of a single technical device being rapidly incorporated into a society which has almost no previous experience with manufactured technology. The remaining programs will discuss the hierarchy of human needs and how technology assists in their satisfaction and will present the concept of technosocial systems.

WEEK TWO will be concerned with how new technology comes about and how this process has changed, tracing the path from invention to organized research and development. The use of models will be explored--physical prototypes and mathematical--including a substantive description of one of the more ambitious uses of this technique, world modelling (Limits to Growth and its sequels).

WEEK THREE will deal with the state of technological development in a highly developed country such as the United States and will focus on the transformation from an industrial to an information society. Two specific subjects in this domain will be treated: the impact of the transformation on work, and the technology to manipulate genetic information (the latter to show the range of what can be meant by "information" and its control by technology).

WEEK FOUR moves to the international level and will concentrate on energy. Specifically, the programs will be concerned with:
1) the effects on countries from which energy resources are taken (the social and economic changes within them as they become providers); 2) the potential impacts on those countries if they cease to become providers because users change their energy requirements (imagine the effect on the Middle East and its development if automobiles are converted to the use of methanol);
3) the North-South transfer of technology.

WEEK FIVE will be about technology and the arts, showing how the esthetic parts of our lives are determined by technological progress. As examples, we will show how graphic and writing arts depend upon changes in materials (what we write on and with) and how the kind of music we hear and enjoy depends upon the technology of the instruments (the history of change in the piano and the music written for it being a good case in point).

WEEK SIX introduces technology assessment: assessment before and after the fact of implementation, assessment of the efficiency of the new technique itself vs. its positive and negative impacts, the issue of control and the role that plays in evaluating assessments (and who makes those assessments). The two closing programs will be the presentation of a mock technological decision problem to which the student is to apply what has been learned in the course--and a summary.

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ENERGY, TECHNOLOGY AND SOCIETY

Outline of New T.V. Course

I. Energy, Technology and Society (1 hr.) - This class would be an overview of the principles and information contained in subsequent T.V. classes. Specifically, it would give an overview of the current world energy conditions - where does it come from and where does it go; explain that energy flow is limited by certain natural laws; describe briefly how different cultures use energy differently; define the differences between renewable and non-renewable energy sources; and relate energy consumption to world-wide economics.

Half-hour Supplements:

1. Mathematics of Energy - a class explaining graphic analysis, efficiency calculations, energy value conversions, etc.

2. What is Energy - a general explanation of the chemistry and physics of different forms of energy; how energy is converted from one form to another to supply useable energy to the home.

3. Fuel to Food - an analysis of how energy sources (particularly fossil fuels) influence the production of food energy.

II. Energy Use - Past, Present and Future (1 hr.) - This class would describe the world energy situation. First, it would give an account of energy resources, energy use and energy wastes, by comparing industrialized versus non-industrialized societies. Secondly, it would explain the flow of energy in any system and the limits to that flow due to the physical laws of Conservation of Matter and the First and Second Laws of Thermodynamics. Finally, it will tell about the structure and function of an ecosystem, comparing natural and urban systems, and will describe the flow of energy on a global level.

Half-hour Supplements:

1. Flow of Energy in a Hunting Society - an analysis of how a tribal society uses energy.

2. Flow of Energy in an Agricultural Society - an analysis of how a peasant society uses energy.

3. Flow of Energy in an Industrial Society - an analysis of how a bureaucratic-planning society uses energy.

III. Energy Quality and Efficiency (1 hr.) - This class would outline the advantages and disadvantages of various energy sources, with special emphasis on cultural differences (Ex: coal or gas vs. dung or peat fuels) and analyze efficiency of energy transformations; compare the environmental effects of using renewable, nonrenewable and derived energy resources; contrast the so-called Hard Energy Plan with Soft Energy Plan; and explain energy conservation in residential and commercial structures and in the transportation and industrial sectors of the United States.

Half-hour Supplements:

1. Hard Energy Vs. Soft Energy - an analysis of the limits and benefits of using the types of energy in these categories.

2. Personal Conservation - a discussion on ways to make an individual's lifestyle more energy efficient, with special emphasis upon home and transportation.

3. Energy Economics - an analysis of the relationship between money flow and energy flow.

IV. Non-Renewable Energy Resources (1 hr.) - This class would would describe the formation and recovery of fossil fuels - oil, natural gas, oil shale, tar sands, coal; production of energy through nuclear fission; and the effects of the technologies of recovery on the natural environment (Ex: air pollution, ocean contamination and mining).

Half-hour Supplements:

1. Economics of Nuclear Energy - an analysis of the issues (pro and con) for continuing to use nuclear energy for electricity production.

2. Economics of Strip Mining - an analysis of using this technology to mine coal.

3. Economics of Coal Gasification & Liquefaction - an analysis of this new technology.

V. Renewable Energy Resources (1 hr.) - This class will describe the available renewable energy resources - hydroelectric, tidal, solar, wind, thermal gradients, geothermal and biomass. The effects of these technologies on the natural environment will be analyzed.

Half-hour Supplements:

1. Solar For Home Heating - an analysis of the practicality of using solar energy as source for heating homes.

2. Fuels From Biomass - an analysis of the practicality of using biomass to produce a liquid fuel to replace gasoline.

3. Energy Policy - an analysis of the technological, economic, and political problems encountered if a significant shift from non-renewable to renewable energy resources occurs in the future.

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ENERGY, TECHNOLOGY AND SOCIETY

The series is to consist of 30 half hour programs spread among six units. Each unit focuses on a particular concept. The sequence of interlocking concepts is meant to provide a multi-dimensional examination of the problem.

Unit 1: Energy Fundamentals

This unit describes the various forms of energy, i.e., chemical, potential, nuclear, etc., and the units of measurement for each of them. An examination of the First Law of Thermodynamics or the principle of conservation of energy leads to the quantitative interrelationships between various forms of energy. Next, the Second Law of Thermodynamics or the Entropy Maximization Law is presented to alert the viewer that the efficiency of the conversion of energy from one form to another in any process has theoretical limitations depending upon their relative quality or degree of organization that cannot be circumvented by advances in technology. A clear understanding of this principle also requires the concept of an absolute zero of temperature to be presented. Finally, the principle is applied to a closed, isolated system instead of a particular process to show that the creation of order in a limited part of the system can in fact lead to increased disorder in the system as a whole. Lastly, the automobile will be used as a vehicle to demonstrate each of the concepts presented in this unit.

Unit 2: Energy Flows

This unit compares the nature and amount of the energy flowing in a natural ecosystem, in a modern industrial society such as the U.S. and in a less technologically developed society such as China or India. The historical factors that have contributed to the development of energy intensive societies such as the U.S. are carefully examined by sector. Next, global and national energy resources are reviewed. The data presented in this unit are also tied to two important global developments: a) that the adoption and continuation of a Western-style high technology development model in other countries will cause an acceleration in the consumption of traditional energy resources, and b) that an advanced technological base is by itself no guarantee of economic power if one does not have cheap access to and control over the resources required for the system. These developments have potential for serious global unrest if unresolved.

Units 3 & 4: Energy, Technology and Values: Hard vs Soft Paths

This unit introduces the notion that when a society buys a particular energy system it also makes a choice about its path of development. The hard path assumes that the more energy we use the better off we are, while the soft path assumes the contrary. Other characteristics of these paths are also examined. Next, several important energy technologies are described not only in principle, but also as systems which when implemented in society have a variety of political, economic, health and other environmental consequences. The technologies examined will include nuclear fission, including breeders, and fusion heat pumps, heat and electricity from solar energy, electric power and synthetic fuels from coal, wood, wind, and other more localized resources. Ancillary information such as the effect of radiation and air pollution on human health will also be presented as necessary. An attempt will be made to present each point of view on controversial issues such as nuclear power.

Unit 5: Energy Conservation: Personal and National

This unit explains how a person might go about reducing the energy he or she consumes daily in their home, in their place of work, and in transit. Methods for calculating heat loss from one's home are presented under a variety of conditions so that viewers can calculate the cost effectiveness of various conservation strategies such as dialing down, attic, wall, window or hot water heater insulation, using energy efficient appliances or heating systems. The economics of solar hot water and space heating will also be investigated. Operating energy conservation strategies in existing homes in various parts of the country will be presented to further strengthen the viewer's commitment to conservation. The potential for energy conservation in industry and in the design of industrial products and consumer goods (with special emphasis on the automobile), in the utilization of waste heat from power plants for district heating and in the extraction of energy from waste products will be examined.

Unit 6: Energy and the Future: Political & Economic Perspectives

This unit presents several energy scenarios for the future, i.e., nuclear, solar, nuclear, coal and solar, etc., and their social political and economic implications both national and global with a view to developing an effective national energy policy for the future The energy decision making process in other countries such as Sweden, France and Japan will be compared with that in the U.S. Several experts will be invited to comment on the wisdom of past U.S. government decisions to subsidize certain energy systems such as oil (through the oil depletion allowance) and nuclear power, to offer their opinion on the best mix of soft and hard energy paths, of decentralized and centralized energy systems both for the U.S. and for other countries throughout the world and the extent to which supply side stimulation is superior to consumer stimulation in reaching our energy goals.

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WORKING DOCUMENT FOR ECOLOGY AND ENVIRONMENT

Ecologists have defined the field of ecology as the study of the interrelationship between organisms and their environment. They have noted the different levels of organization of life - species populations, communities, and ecosystems. The ecosystem level focuses on the interaction between communities of living things and their physical environment.

The general theme of the course is that the dynamic equilibrium that humans have historically experienced with their physical and biological environments is being disrupted by current human activity. It proposes that the best way to study, understand, and improve the relationship between humans and their environment is to focus on the ecosystem level of interaction. This approach studies different biotic communities by looking at what comes into the community from the physical environment in the form of matter and energy and how these flow through the community, and by examining the biological interrelationships that exist among the plant and animal inhabitants of the area.

The ecosystem approach is an outgrowth of the development of biochemical techniques and engineering technology that make it possible for ecologists to examine the chemical interractions between the living and non-living worlds. It also is an extension of the development of a systems approach to problem-solving, a philosophical view that examines interactions as a series of inputs, flows, and outputs. While the course will rely heavily on this approach, it will also pay attention to the values that underlie decision and policy-making.

The objectives of the course are to familiarize the student with:
1. The concepts of homeostasis and dynamic equilibrium that operate in all living systems from the individual to the ecosystem
2. The physico-chemical cycles of the natural environment
3. The idea of the food chain as the means by which energy flows and matter cycles through the ecosystem
4. The ways in which living organisms interact
5. The ways humans have effected the environment through time, and how human health and survival have been effected by the environment
6. Special environmental problems of the present and future
7. The societal conflict between technological development and environmental equilibrium

In fulfilling these objectives, the course will draw upon situations and examples that are pertinent to the lives of working adults who live in both urban and rural environments. For example, in presenting the idea of the cycling of matter, the impact of human activity on the cycles of carbon, phosphorus and water will be demonstrated. In the discussion of the impact of the environment on health the problems of pollution and of hazards in the workplace will be examined. Special environmental problems of the present and future will be discussed with consideration of ways individuals can effect environmental policy. Students will be encouraged to examine the jobs vs. environment controversy and see it as a question of values as well as one of science or technology.

The sections of the course are as follows:

A. Introduction to the environment
    1. Introductory program
    2 & 3 The earth as a supporter of life - the nature of the physico-chemical habitat: soil, atmosphere, water, temperature
B. Ecological principles
    4 & 5 ecosystems as a concept - idea of dynamic equilibrium, succession, biomes of the earth
    6 & 7 Food chain/web - idea of pyramid in cycling of matter and flow of energy
    8. Interaction of organisms -predation, symbiosis, competition
C. Humans and the environment
    9. History of human involvement with the environment - hunter gatherer to nomadic life
    10. Advent of agriculture - early to modern agriculture: burn and slash, cutting
    11. Forests, energy use, monoculture crops- fertilizers, irrigation, agribusiness, case of the Sahel.
    12. Industrialization and urbanization
    13 - 15 Pollution of air, water, land
    16 & 17 Urban ecology
    18 & 19 Health and disease - role of environmental factors in disease
D. Environmental problems
    20 & 21 Population dynamics
    22 & 23 Feeding the billions - nutrition, additives, north-south differences, high technology vs. low technology
    24. Resources and energy
    25. Land use and water
    26. What to do with waste
    27. Extinction of species
    28. Chemical and biological warfare
    29 & 30 Environmental policy-making

Six possible one-hour specials and sample half-hour supplement programs for each special are listed below:

- I. The earth as supporter of life
  - A. Topics to be discussed
    - 1. ideas about the origin of the earth
    - 2. conditions for life offered by the earth - temperature, moisture, pressure
    - 3. soil cycles
    - 4. water - special properties, water cycle, oceans and lakes
    - 5. atmosphere - air, ozone
    - 6. biomes of the earth
  - B. Supplemental program - an examination of the local area showing how climate, natural resources, water supply, shape life of area - animal, plant, human
- II. Land use
  - A. Topics to be discussed
    - 1. when use becomes misuse
    - 2. examples - Sahel, strip mining, overgrazing, deforestation, flood plain usage, war
    - 3. Approaches to good land use
  - B. Supplemental program - discussion of problems of land misuse in the local area

- III. Toxic Wastes
  - A. Topics to be discussed
    - 1. kinds of wastes and their sources
    - 2. effects on living things
    - 3. suggested disposal techniques and evaluation of each (land burial, mine storage, ocean dumping, outer space)
  - B. Supplemental program - investigation of local treatment of waste disposal, both municipal and industrial

- IV. Water as a precious resource
  - A. Topics to be discussed
    - 1. distribution of water on the earth
    - 2. uses of water
    - 3. dams and flood control
    - 4. sources of pollution
    - 5. ways to protect/purify water supply
  - B. Supplemental program - visit to local water purification plant
- V. Living in harmony with natural systems
  - A. Topics to be discussed
    - 1. planned cities and towns
    - 2. recreation and wilderness areas
    - 3. forests of Brazil
    - 4. economic exploitation vs. future generations

B. Supplemental programs - interview with local municipal or area planners about recreational or green areas

VI. Difficult decisions
  A. Topics to be discussed
    1. off-shore drilling or drilling in wilderness areas - energy or tourism?
    2. copper smelting - jobs or healthy environment?
    3. nuclear power - energy vs. radiation risks
  B. Supplemental program - debate among students about a real or hypothetical environmentally-related problem in the area

Supplementary materials; study guide; chemistry handouts; text or reader to accompany course; slides for in-class viewing; simple water, air, or soil testing kits

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CONCEPT PAPER FOR BIRTH TO DEATH - THE NATURAL LIFE CYCLE

I. General Theme

The general theme of this course centers around the development and functions of the human body. It is concerned not only with structure and function, but also external and internal factors which influence the human organism.

The human body, and its functions or malfunctions, have been of extreme interest as long as people have existed. This has been true from the standpoints of medicine and health as well as basic curiosity. Although the treatment of the subject historically has been somewhat fragmented into various courses of subject matter specialty, it has received great scholarly treatment particularly in the field of medicine and health. Pioneer breakthroughs by such men as Pasteur and Koch in germ theory and immunology; Ignaz Semmelweis in asepsis in obstetrics; and Henry Gray's classic in human anatomy set the tone of academic approach in the 19th century. Since that time a multitude of scientists have written volumes of material related to the human body - its form and function.

Because of the constant research in the area as well as improvements in technology, new breakthroughs are made on almost a daily basis. We have certainly advanced far in our thinking since the time when people were treated by blood letting. It would seem to be very critical in our days of overpopulation, high levels of pollution, poor nutrition and high stress living that people be offered an education which includes a thorough understanding of their bodies and those things influencing good health.

II. The Theoretical Approach and Objectives of the Course

The theoretical approach is to present the development of man from birth to death with major changes which occur at various stages, together with the probable cause(s) of the change(s). This presentation is much broader in scope than the normal academic subject matter approach. By presenting the material as a broad overview it is assumed the student will receive a wider approach to the total natural life cycle of man.

The birth to death series will show major advancements that have occurred in medicine and health as an evolution from simple to complex societies. It will also demonstrate how changing societies have exploited the environment and brough about many detrimental effects to the human body.

The pedagogical objectives are as follows:

1. To give the student a basic understanding of the human body.
2. To acquaint the student with developmental changes occurring from the time of conception until death.
3. To examine the various environmental effects on the health of man.
4. To discuss some major abnormalities and malfunctions of the human body.

Although the material is broad in scope, it is possible to select and to magnify topics that are highly relevant to society in today's world. Major concepts that are pertinent to a well-rounded education such as drug abuse, contraception, abortion, genetic engineering, stress, and nutrition will be emphasized in such a way that students will be able to make direct application to their life experiences.

III. The Sections of the Course

The thirty programs in the course will be divided into three major sections:

(A) Birth to Death
(B) The Human Body - Form and Function
(C) Health and Disease

All three major areas are important parts of the natural life cycle of man. A general understanding of the human body systems coupled with necessary conditions for proper health will be emphasized. Conditions causing disease and malfunction of the body will be interrelated throughout the programs. Major physiological and psychological changes occurring from birth to death will be discussed as to their impact on body systems and health.

IV. The Specials

The following is a list of possible topics which could be expanded into one hour specials:

1. Conception to birth - the formation period
2. Birth to puberty - the early years
3. Genetic disease and birth defects
4. Cardio-vascular system
5. Nervous system and sense organs

6. Nutrition and health
7. Environmental impact on health
8. Contraception-abortion
9. Exercise and physical fitness
10. Chemical abuses of the body
11. Stress and living
12. Communicable diseases and the immune system
13. Old age and death
14. Human reproduction
15. Preventive medicine

The following is a list of six one-hour specials with detailed outlines.

1. Conception to Birth - The Formative Period
   A. Fertilization process
      1. Ovulation of the egg into the oviduct
      2. Sperm moves from vagina, through the cervix into the womb and into the oviduct
   B. Preparation of uterine wall
      1. Hormonal control causing vascularization of uterus
      2. Implantation into the uterus lining
   C. Formation of placenta
      1. Size and area of location
      2. Functions to nourish the fetus
   D. Major internal and external changes occurring during gestation
      1. Change in size, shape, weight
      2. Internal organ formation

2. Birth to Puberty
   A. Relationship to mother
      1. Instinctive behavior patterns
      2. Learned behavior patterns
   B. Growth changes in the body
      1. Importance of proper diet
      2. Skeletal-motor control
      3. Immune systems and childhood diseases
   C. Physiological/hormonal changes
      1. Menstruation
      2. Body hair
      3. Physical features
   D. Psychological changes
      1. Attitude development
      2. Mental health

3. Old Age and Death
   A. Physiological changes

1. Physical activities curtailed
    a. skeletal system changes
    b. muscle system changes
    c. heart and circulation changes
    d. digestive and respiratory changes
    3. nervous and endocrinal changes

  B. Psychological changes
    1. Mental health
      a. need for hobbies or activities
      b. need to feel useful and contributing member to society
      c. problems with forced retirement
      d. problems with facing death

4. Stress and Living
  A. Major causes of stress:
    1. Job related stress
    2. Family related stress
    3. Stress from poor diet
    4. Stress from peers
  B. Physiological effects
    1. Cardio-vascular malfunction
    2. Digestive disturbance
    3. Effects on the immune system
    4. Skeletal-muscular changes
  C. Psychological effects
    1. Irritability
    2. Anxiety and worry
    3. Paranoia
    4. Mental or emotional collapse

5. Nutrition and Health
  A. Causes of malnutrition
    1. Lack of a balanced diet
    2. Improper food selection
    3. Poor soil conditions
    4. Types of food processing
  B. Physiological changes
    1. Problems from obesity
    2. Normal growth requirements
      a. carbohydrates
      b. fats
      c. protein
      d. vitamins
      e. minerals
  C. Psychological effects
    1. Normal brain development and mental retardation
    2. Effects on mental health

6. Genetic Diseases and Birth Defects
   A. Related to diet
      1. Lack of essential amino acids or ability to assimilate
   B. Effects of drugs on DNA formation
      1. Mutations
      2. Chromosome abnormalities
   C. Effects of inbreeding
      1. Increasing the chance of recessive traits in the offspring
   D. Importance of proper environment during early pregnancy
   E. Modern methods of detection
      1. Amniocentesis
      2. Biochemical testing

V. The Supplements

The following are samples of six one-half hour supplemental programs.

1. Heart and Circulation.

This half hour program would cover the importance of the heart and how it functions. Various conditions influencing proper circulation will be emphasized. Age, diet, exercise, and occupation will be related to the proper functioning of this important system.

2. Human Reproduction

This delicate, but natural, part of the cycle of man will be covered from the biological standpoint. Both male and female systems will be explored in detail. Various malfunctions causing sterility will be covered as well as the effects of age and diet.

3. Effects of Pollution

This film will show the increase which has occurred in air and water pollution. Detrimental effects to the body systems will be explored. Suggestions and predictions as to what the future holds will be presented.

4. Effects of Drugs

This tape will discuss some major drugs including alcohol. The effects of these drugs on body systems, both long and short term, will be covered.

5. Genetic Engineering

This tape will explore genetic engineering and its impact on present thought. Ideas relating to legal matters, religious beliefs and moral judgments will be covered.

6. Euthanasia
This delicate subject will be presented as to what it is and should it be allowed. Legal, moral and religious problems will be explored.

Various consortium sites might substitute special local focus instead of the normal supplements with expertise from the heart association, drug abuse centers, local hospital specialists, environmental agencies, public health departments, and other local sources which have expertise in any given area.

VI. Supplementary Materials

A study guide should certainly be developed for this course. The book should be written in such a manner as to complement each individual program presented. It should be graphically illustrated to further illuminate all areas of the human body. It should include a current list of literary sources related to each area for further study. Finally, it should include a few thought provoking questions with each lesson.

I believe this type of study guide should involve a team of people with expertise in several areas of biology. They should be compensated for release time to perform this task properly. It could be accomplished in one semester following the completion of the supplements and the special programs. Realistically you should allow one year for the writing, research and editing for the final publication.

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FROM BIRTH TO DEATH

Consistent with other course blocks of the To Educate the People model, the content of the television component of From Birth to Death is closely tied to classroom instruction. However, the televised specials of the course and shorter supplementary segments have been planned to stand by themselves as a coherent package.

A second important consideration governing the concept of this course is that it deals with issues that have not been covered in other segments of the TEP curriculum. However, a scientific vocabulary and familiarity with concepts of science, established in other blocks of the total curriculum, allow for a more sophisticated approach to complex scientific issues, consistent with the upper level nature of this course.

Finally, the purpose of these tapes is to integrate scientific issues as they relate to the human life process and to approach these problems from a humanistic viewpoint. Rather than addressing student specialists, the purpose of the tapes is to make individuals conversant and aware of fundamental principles of science and some of the ethical and philosophical questions which surround them. Consequently, the structure of this sequence encompasses some fairly controversial material. In dealing with topics such as abortion, contraception, and euthenasia, the content of the tapes recognizes the delicate nature of these topics. These issues will be presented in an as objective manner as possible so as to generate interest and thought, and at the same time, to present the type of divergent perspectives on issues that are central to an educated person.

One series of televised tapes should deal with the human biological process itself in an interestingly done, highly visual, yet factual way. Such topics could include the human sexual function, endocrinology, reproduction, childhood development, nutrition, and metabolism, blood clotting and immunity, fluids and the kidneys, the gastrointestinal tract, the cardio-vascular system, respiratory system, the nervous system, muscles, the senses, aging and regeneration, pharmacology, and mental health. Within this chronological organization following the human life cycle, a series of televised specials dealing with this biological information from the standpoint of literature, philosophy, religion and ethics should be introduced. For example, current issues dealing with abortion would follow shorter televised segments on the scientific principles of human reproduction. The phases of childhood development could be followed with a special presentation on Sigmund Freud and later theories of psychiatrists and psychologists on the importance of childhood development for later life. A televised program discussing medical advancements in organ transplants, and their ethical and religious ramifications, would follow shorter presentations on the various human systems. The senses could become the focal point for a program on extra-sensory perception and problems of the afterlife. Finally, aging and death lend themselves to programs on euthanasia and bereavement.

Three kinds of supplementary materials should be offered in conjunction with this television curriculum. Courses for college credit at off-campus or campus locations following the TEP model would offer working adults experience in basic laboratory experiences which would reinforce the factual content of the television program in a hands-on way. Second, discussions about the more controversial issues of the television course would be offered. Third, literature selections and their classroom instruction would focus upon major life to death themes in books, plays, and poetry. Typical kinds of readings would include the poems of Sexton, Dickinson, Donne, and Whitman on the senses. Novels such as Catcher in the Rye, A Separate Peace, Arrowsmith, The Death of Ivan Ilych, and Final Payments introduce literary treatments of, respectively, teenage rebellion, teenage conformity, medical perspectives, the agony of death, and bereavement.

The potential of the television delivery system for this course is particularly significant. To discuss issues of the human life process from conception to death in a classroom situation with diagrams and written scientific accounts is a traditional approach to college-level instruction which obviously cannot offer students the effectiveness of seeing visual records of all of these events from life. The humanlife drama which is inherent in this subject particularly, complete with the wonderment of life itself and emotionalism of death and dying, can be an important stimulus for viewers to look into these issues more thoroughly. The potential for viewers to follow up on a dramatic presentation themselves, either through classroom experiences of televised supplements, or through classroom experiences or televised supplements, or through their own further reading or thinking on these issues, should be seen as an effective use of television to encourage further self-education of working adults.

To help bridge the gap between the televised specials as an independent entity and further instruction, literature in this course becomes an essential tool, and an integral part of the TEP concept that humanities enrich the social and physical sciences.

Author: Prof. Burton Dunbar III, College of Arts & Sciences
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PROPOSAL

COURSE TITLE: THE FUTURE AND SCIENCE

I. General Theme

In its initial developmental stage science was one part of a college consisting of mysticism, philosophy, theology and science. As time passed each of these areas not only became separate disciplines but also fragmented into specialities and subspecialities to the degree where they were totally apart. In the drive to develop a separate identity philosophy, theology and science became entities in and of themselves and the interrelationships inherent in these disciplines became totally ignored. Contemporary events have thrust the need for a re-establishment of the connecting ties into the forefront. Recent controversies over Evolution vs. Creation, surrogate parenting, and genetic engineering are symptomatic of a problem far deeper than each of the specific problems in question.

Too frequently the future of science is investigated from a quantitative rather than a qualitative point of view. Which and how many problems will science be able to solve. The direction of the investigation by its very mandate must be theoretical yet it can address the bigger issue. An analysis of the history of science will show that the solution of one smaller problem created an even greater one. The automobile was a significant advance but it contributed greatly to the pollution problem.

Unfortunately man the supposed beneficiary of the wonderful advances of science is all too frequently left out of the process. This is true not only with respect to the recognition of the dangers presented to his existence through some new scientific achievements but also through an almost total lack of education of the human mind and spirit for the understanding of, preparation for readiness for acceptance of the wonders science has to offer. What if science enables man to live five hundred years by solving many of the problems of aging; does man want to live that long. Complicate the question further by having robots and machines take over all the work now being done by man and leave nothing for him to do. How is man's ego to survive the computer that can paint a better laser picture, sculpt the perfect statue, and write the great novel.

II. The Theoretical Approach

The future and science can only be addressed by a multi-discipline approach which first considers man himself, where he has come from, what he now is, and what he may become. The scientist as a subgroup of man must be a specific sub-consideration in this study. The transition from the primitive to the contemporary has many lessons to offer in search of future direction. The impact/results of the discipline of science must be studied and analyzed. Science must always be viewed as a two-edged sword. The question cannot always be "can we?" to the abstention of a consideration of "should we?"

The consideration of the man/scientist must include a question of what motivates a scientist. These considerations are not always altruistic.

Lastly but certainly not a small consideration must be a study of the directions for the future already well on their way. Systems are "now" and they are the way of the future. Will the computer with all its concomitant systems devise the future for man? Will a subsystem of medical practitioners and machines implant in newborn, genetically-engineered babies monitoring devices with a programmable capacity subject to the commands of a godlike master computer?

III. Objectives of the Course

Each of the considerations and sub-considerations of the material above will become a major objective of the course. The major objective will include:

1. The study of man with respect to science, including an investigation of how it is impacted by the resulting achievements of science;
2. The man/scientist including what motivates the scientist, what his/her responsibilities are to fellow men;
3. An investigation of the historical development of the discipline, its separation from philosophy, theology and the study of man and society;
4. Science as a two-edged sword, a study of the positive and negative ramifications of scientific achievement, and;
5. The future, a study of science and its directions--will the science itself rule or will it be integrated into the total social and aesthetic fabric.

IV. The Sections of the Course

The course will be divided into the five major areas developed above. Each will contain a one-hour television special supported by three half-hour films designed to address the major subconsiderations of a major theme.

V. The Specials

A. Man and Science
   1. An investigation of the wonders of science past, present, and future.
   2. An investigation of problems created by science, such as negative ramifications of atomic power, defoliation, pollution, etc.
   3. An investigation of cases where pre-planning, control, and consideration for man created a win/win situation in science.

B. What is a Scientist?
   1. An investigation of the nature of great scientists--what overlapping qualities did they have? What makes a scientist?
   2. An investigation of what motivates scientists--Positive--to aid mankind -- Negative--ego-money, etc.
   3. How do the agents society, the home, school, and other social agencies create a more positive and fertile environment for the development of scientists.

C. Historical Development of Science
   1. An investigation of the period when science was wed with philosophy and theology
   2. A study of science as not only a separate entity but even where sub-branches show little or no cooperation or integration
   3. New directions--shared information systems--world health and medical cooperative programs.

D. Science--A two-edged Sword
   1. An investigation of the great discoveries
   2. An analysis of problems that are bi products of great discoveries including preventable vs. unforeseen problems
   3. Building in safeguards--new programs to prevent potentially destructive directions

E. Systems
   1. An investigation of a Systems approach
   2. Dangers to man--an investigation of invasions of privacy--mind control--possible preventions
   3. The re-entrance of science into the fabric of society as a contributing and responsible thread.

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VI. The Supplements

Each one hour special will be supported by three half-hour supplemental programs. In many cases these programs can utilize special films with a local focus. A consortium member may be near an area where defoliation experiments were conducted or one that has severe pollution problems resulting from new scientific developments or processes. In these cases the institution may use films developed that address the major objective yet present the problem in a way which would make the situation more meaningful to the student.

This supplemental film would be directed toward an aspect or composite theme from within the hour special. A simplistic direction would be to have one half hour pro, one con, and one investigating potential solutions or at least suggests direction for action.

A sample program might address the concept of a system oriented society. It might begin with the analysis of the basic societies as outlined in the Varieties of Man and Society text. It would select those aspects of those societies that most nearly emulate a systems approach. This would provide a lead-in and developmental approach to systems. As is the case in many new developments the basic concept is not new but lies there awaiting the proper climate or new direction or process that optimizes the situation and makes it more applicable. The computer is the device that provides the stimulus for the great new growth in the systems direction. The systemization of information processing will greatly aid the controlling of the knowledge of explosion but at the same time offers tremendous threats to man. The invasion of man's privacy is an already common occurrence sometimes inadvertent and at other times deliberate. Computer crime is a relatively common form of anti-social behavior. Combine this with new psychological information, mind controlling drugs and the ability to implant mechanical devices in the human body and there is a specter to be feared.

The second half hour might be geared toward the positive aspects of information processing. It could highlight the monitoring of man on the moon. Breakthroughs in bio-medical feedback, utilization of ultra-sound in the monitoring of the development of the fetus and the potential replacement of non-functioning or diseased body organs with mechanical devices are all a boon to man.

The third half hour could begin by contrasting these two and in the clarification of issues which have great social consequence for the future. No small part lies in the rights of the individual and in the role of consent. Obviously the changes made possible by science impact other areas of society. Laws will have to be written to protect society from evils which do not exist today. No small part will be the readying of society for change. With the great advances of science will come new problems and hopefully also the potential solution of these problems. Problem solving strategies need to be developed that parallel the growth and advancement of science. In only this way can man survive successfully.

VII. Supplementary Materials

A multi-discipline approach will be required to produce this series. Scientists from the cutting edge of science need to work together to provide the direction science will take. They must then research the areas for commonalities both in future direction and in common future problems. The sociologists must investigate the social ramifications as must the psychologist in terms of the impact upon the human animal.

A review of the literature with respect to the future and science must be conducted. Again the data must be analyzed for commonalities or disparities. There is certainly no lack of information in this area.

An editing team must be established to guide the work of this group. In any multi-disciplined endeavor there is the complexity of integrating knowledge and information from several areas. No small part will be the development for the solution of controversies which are sure to abound.

This will have to be a team endeavor from the word "go." It deals with a critical area for mankind: one that is ever on man's mind but never addressed in a systematic way. There is much need for a course of this kind.

Author: Dr. Michael Montemuro, Director
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West Chester State College, West Chester, Pennsylvania

SECTION 4: PRODUCTION TEAMS AND PRODUCTION CENTERS

To complete this section, please make your recommendations for:

1. actual physical locations of production centers, and
2. specific individuals to work on content/production.

SECTION 5: THE EXISTING COURSES (to be revised in relation to rights)

VARIETIES OF MAN AND SOCIETY PROGRAM TITLES

BASIC CONCEPTS
An Overview
What is Human Nature
Personal and Stranger Relationships
Metropolis and Village
Four Types of Society
Society through Time

TRIBAL SOCIETY
Tribal Society
The Bushmen   Part I
The Bushmen   Part II
The Bushmen   Part III
The Personal World View
Contemporary American Indian Tribes
The Cherokee
The Ashanti
Ashanti and Cherokee Compared

PEASANT SOCIETY
Peasant Society
Tribals and Peasants Compared
Sacred Authority
China: The Peasantry
China: The Elite
Vietnam: The Place and Its People
Vietnam: Peasants and Revolts
Peasant Peoples in America

MARKET SOCIETY
The Market Society
Early History of the Market Society I
Early History of the Market Society II
Early Market Man: The Protestant Ethic
Early Market Man: The Spirit of
    Capitalism
The Market Mentality
The Market in Literature I
The Market in Literature II
Comparison of Peasant and
    Market Societies
Non-Market People in a Market
    Society

BUREAUCRATIC-PLANNING SOCIETY
Bureaucratic Planning Society
Bureaucracy as Organization
Bureaucratic Rationality:
    Means vs. Ends
Bureaucratic Interdependency
Socialization in the Suburbs
Alienation
Bureaucracy & Family
Bureaucratic and Market Society
    Compared
Bureaucratic-Planning Society
    in Literature

APPLICATION OF THE FOUR TYPES
Colonialism I
Colonialism II
The French in Vietnam
The U.S. in Vietnam
Marginality
An Outsider's View of the
    Personal World
Skid Row I
Skid Row II
Who Are the Poor ?
Child Rearing
Identity and Popular Culture
Summary and Conclusions

CULTURE, COMMUNITY & IDENTITY: AN ETHNIC PERSPECTIVE-PROGRAM TITLES

UNIT: THE FIRST AMERICANS

Program 1: Introduction
" 2: Native Populations in the New World, Part I
" 3: Native Populations in the New World, Part II
" 4: The Impact of European Exploration and Conquest, Part I
" 5: The Impact of European Exploration and Conquest, Part II

UNIT: BASIC CONCEPTS

Program 6: Culture: Experience and Meaning, Part I
" 7: Culture: Experience and Meaning, Part II
" 8: Community: Shared Experience, Part I
" 9: Community: Shared Experience, Part II
" 10: Identity: Acculturation - Assimilation - Marginality, Part I
" 11: Identity: Acculturation - Assimilation - Marginality, Part II
" 12: The Fallacy of the Concept of Race, Part I
" 13: The Fallacy of the Concept of Race, Part II
" 14: Theories of Ethnicity, Part I
" 15: Theories of Ethnicity, Part II

UNIT: THE PEOPLES ARRIVE: THE STRUGGLE THAT IS AMERICA

Program 16: Peopling of America, Part I
" 17: Peopling of America, Part II (The Irish)
" 18: Scotch-Irish: The Migration Experience
" 19: Scotch-Irish: Culture and Identity
" 20: Farming the Heartland: The Scandinavians
" 21: Farming the Heartland: The Germans
" 22: No Irish Need Apply, Part I
" 23: No Irish Need Apply, Part II
" 24: The Flood: Exodus From Southern and Eastern Europe, Part I
" 25: The Flood: Exodus From Southern and Eastern Europe, Part II
" 26: Continuity and Transformation: The Jewish Experience
" 27: Becoming Italian in America
" 28: From Peasant to Industrial Worker: East Europeans in America, Part I
" 29: From Peasant to Industrial Worker: East Europeans in America, Part II
" 30: The Chinese Experience in America, Part I
" 31: The Chinese Experience in America, Part II
" 32: The Chinese Experience in America, Part III
" 33: Afro-Americans: African Roots and the Slave Community
" 34: Afro-Americans: Culture and Identity in Post-Slavery America
" 35: Afro-Americans: Racism or Domestic Colonialism?
" 36: American Indians: The Reservation
" 37: Indians in the City
" 38: Mexican-Americans and Migrant Labor
" 39: The Maintenance of Culture & Community: A Mexican-American Example
" 40: Stereotypes: The Distorted Image -- Stereotype and Caricature in American Popular Graphics
" 41: American Realities

Culture, Community & Identity: An Ethnic Perspective (cont.)

UNIT: THE MOVE TO THE CITIES

Program 42: The City
" 43: Culture, Community and Identity: An Urban Case Study
" 44: Immigration Today: The Chaldeans
" 45: Immigration Today: The Yemeni
" 46: Immigration Today: The Puerto Ricans
" 47: Community Formation and Maintenance: Work Patterns
" 48: Community Formation and Maintenance: The Role of Work
" 49: Community Formation and Maintenance: Ethnic Institutions
" 50: Community Formation and Maintenance: The Religious Imperative, Part I
" 51: Community Formation and Maintenance: The Religious Imperative, Part II
" 52: From Rural Village to Urban Neighborhood: The Case of Del Ray
" 53: Urban Renewal: Destruction or Creation of Community?
" 54: The Neighborhood: Patterns of Change
" 55: Family Life
" 56: Institutional Concern for Ethnicity
" 57: "The Turtle People"
" 58: Orientations I
" 59: Orientations II
" 60: Summary and Review

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WORK & SOCIETY PROGRAM TITLES (continued)

Section I: Work and Society: Cross-Cultural Perspective
Program 1: Introduction: Visions of Work
Program 2: Tribal Society, Part I
Program 3: Tribal Society, Part II
Program 4: Peasant Society - Asia
Program 5: Peasant Society - Europe

Section II: The Rise of the Market System and the Changing World of Work
Program 6: The Emergence of Commercial Capitalism (1500-1700)
Program 7: Plantation Agriculture: The Slave System of the New World
Program 8: Capitalism, Science and the Enlightenment
Program 9: The Craftsman and Changing Structures of Work
Program 10: Moral Economics and the Work Ethic

Section III: The Industrial Revolution
Program 11: The Concept of Class
Program 12: Factory and Machine
Program 13: The New Industrial Society
Program 14: The Rise of Industrial America
Program 15: The Revolt Against Industrialization
Program 16: The Mentality of 19th Century Capitalism
Program 17: World Market and Cultural Contact: General Perspective
Program 18: The Modern Labor Movement
Program 19: The European Labor Movement: Gradualism or Revolution?

Section IV: The Twentieth Century: Work in Crisis, Labor in Conflict
Program 20: New Workers: The Formation of the American Work Force
Program 21: Nineteenth Century Roots
Program 22: New Technologies: From Scientific Management to Automation
Program 23: The Transformation of the Labor Movement
Program 24: The Transformation of the Labor Movement
Program 25: Formation of a UAW Local
Program 26: The Formation of a Steelworkers Local
Program 27: The Labor Movement: The Fiction and the Myth of the
Happy Worker
Program 28: Help From the Outside

Section V: Reflections On and The Future of Work
Program 32: The Problems of Multinationals
Program 33: The Limits of Reform
Program 34: The Management View of the Work Ethic
Program 35: A Labor View
Program 36: The Failure of Labor Radicalism
Program 37: An American Revolution?
Program 38: Conclusion
Program 39: The New World - I
Program 40: The New World - II

STUDIES IN INTERNATIONAL AND DOMESTIC CONFLICT PROGRAM TITLES

This is a multi-disciplinary exploration in the nature of conflict in all human settings. Employing concepts developed by biologists, anthropologists, psychologists, historians, sociologists, political scientists, economists, we try to understand the origins, processes, and resolution techniques of this most pervasive of human conditions.

Subjects as diverse as conflict with the family and conflict between the super-powers are discussed. An effort is made to show the similarity between types of conflict. We start from a microcosmic approach looking at interpersonal conflict and at the nature of human aggression. From interpersonal conflict we move to intrasocial conflict, criminal behavior, and racism. It then moves on to revolution, including the role of ideologies, an ingredient tied to large scale conflict in the modern world. Case studies are used extensively, allowing the focusing on a limited number of selected examples. The last major section of the course concentrates on the nature of inter-state warfare in the 20th Century concentrating on causes and characteristics of modern warfare. Finally we conclude with a somewhat optimistic look to the future of war and peace by Karl Deutsch.

The workshops differ with each instructor and the conferences tend to concentrate on one specific area of conflict.

The TV Course

Introduction to the Nature of Conflict
Theories of Conflict
Biological Perspectives of Conflict I
Biological Perspectives of Conflict II
Cross Cultural Perspectives I
Cross Cultural Perspectives II
Psychology of Human Conflict I
Psychology of Human Conflict II
Human Learning and Conflict
Socialization Processes and Conflict

Psychological Effects of Conflict I
Psychological Effects of Conflict II
Interpersonal Conflict: The Family I
Interpersonal Conflict: The Family II
Interpersonal Confl: Women's Movement
Resolution Techniques in Interpersonal
Resolution Techniques in Interpersonal
Conflict and Society: Criminal Behavior
Conflict and Society: Organized Crime
Conflict and Society: Violent Crime

Conflict and Society: Prisons I
Courts and Institutions II
The Nature of Communal Conflict
Racial Conflict in the US I
Racial Conflict in the US II
Racial Conflict in the US III
Defusing Racial Conflict
The Nature of Revolution
Case Studies: French Revolution I
Case Studies: French Revolution II
Ideology and Revolution
Case Studies: Russian Revolution I
Case Studies: Russian Revolution II
Case Studies: Chinese Revolution I
Case Studies: Chinese Revolution II

Revolution in the Contemporary world
Paris Uprising of 1968
Nature of Conflict Between States
Essay on War
Origins of World War I
World War I

Studies in International and Domestic Conflict (cont.)

Origins of World War II
World War II
Mobilizing Societies for War: Propaganda
Reappraisal of the Century of Total War
Vietnam (I)
Vietnam (II)
Future of Interstate Conflict I
Future of Interstate Conflict II
Conflict Overview
Case Studies in Communal Conflict-Lebanon
Case Studies in Communal Conflict-Canada
Conflict Overview
Conflict Overview
Conflict Overview

QUALITY OF LIFE PROGRAM TITLES

A Theory of Basic Needs
Concept of Self-actualization
What is a Good Life
The Experiential Approach
Recommendations and Conclusions
Why Men Build
The Ancient City (Greece)
The Medieval and Renaissance Cities
The Modern City and the Future
Detroit

Folk Culture: What Is It
Folk Culture: Where Is It
Urban Folk Culture
Classical, Mass, Folk: Comparison
Urban Folk Culture and the Quality of Life
The Rivera Mural: Formal Analysis
Mexican Muralists and Public Art
Public Art in Detroit

Public Art in the Neighborhood
Public Art in the Church
Public Art and the Quality of Life
Mass Culture: What Is It
Mass Culture: Where Is It
The Major Institutions: TV
The Major Institutions: Mass Press
Major Institutions: Motion Pictures
Major Institutions: Advertising
Mass Culture and the Quality of Life
Summary and Introduction to the Performing Arts

Taking A Role
Buffo and Mime
Modern Dance - Nowak and Harbinger
Modern Dance - Nowak and Harbinger
Improvisation Music

Quality of Life (cont.)

Bach at Duns Scotus I
Bach at Duns Scotus II
Bach at Duns Scotus III
Molson and Two Actors
Introduction to the Classical Artist

"The World of Moses Allen"
Albert Mullen: The Painter
Ken and Ann Mikolowski: The Poet
Esther Broner: The Novelist
Bill Harris: The Playwright

A Look Into Joyce Carol Oates, THEM I
A Look Into Joyce Carol Oates, THEM II
Paul Freeman: The Conductor
Robin Eichle: The Film Maker

The Cultural WorkerI
The Cultural Worker II
The Cultural Worker III
Course Summary I
Course Summary II
Course Summary III

PLAY & LEISURE PROGRAM TITLES

SECTION I: DEFINING PLAY & LEISURE

Program 1: Play and Leisure: An Introduction
... informal discussion leading by example towards definitions of leisure and play, plus preliminary sense of their social and personal importance ...

" 2: Perspectives on Work and Leisure I
... introduction, combining interview material with commentaries on Work and Identity plus Work and Leisure ...

" 3: Perspectives on Work and Leisure II
... discussion of the relationships between work and leisure, with focus on Work, Leisure, Creativity plus prospects for the future ...

" 4: Profile on Leisure: Dr. Karen Noelle Clark
... interview with psychologist who discusses the importance of leisure in her own life, the need for balancing work and leisure for a balanced and rewarding experience ...

" 6: Profile of Leisure: A Quilting Bee
... exploration of the possibilities in one traditional leisure experience; a communal, creative, and work-related activity customarily for women ...

" 7: Play in Human Culture
... discussion of play as contest and representatin, with the elements of the definitions and the variety of play forms in human culture ...

SECTION II: PLAY & ITS CHAMPIONS: SPORTS AND THE SPORTS HERO

Program 11: The Narrow World of Sports
... critical survey of sports and sports heroes ...

" 12: Jeffries-Johnson (1910)
... film excerpts of the heavyweight championship fight between a a white and a black fighter, plus discussion of how sports heroes can become racial symbols and vehicles for vicarious racial pride and hatred ...

" 13: Twin Heroes: Jack Johnson & Muhammed Ali
... comparison and contrast of Jack Johnson's and Muhammed Ali's careers ...

" 14: Hero on the Spot: Muhammed Ali
... interview of Muhammed Ali about his purpose, responsibilities and image as a black athlete, as well as the most widely-known sports hero in the history of the world ...

" 15: The Athlete as Moral Model: Bill Bradley
... interview about the value and implications of having athletes serve as moral models for children and adults.

" 16: The Athlete as Moral Model: Howard Cosell
... continuation of Lipsyte interviews ...

Program 20: The Art in Athletics: Beauty in Baseball
... one man's explanation of his passion for baseball ...

SECTION III: FORMS OF SOCIAL PLAY

Program 23: Play as Religious Ritual I
... focus on the play elements of ritual as they represent different visions of human life ...

" 24: Play as Religious Ritual II
... continuation of focus on the play elements of rituals as they represent different visions of human life ...

" 27: Play and Learning
... definition of the stages of learning and the importance of play to each stage ...

" 28: Play Therapy
... discussion and illustration of the value of play therapy ...

SECTION IV: ART AS PLAY

Program 31: Mimes at Play I
... illustration of the qualities of play in mime: imitation, contest and improvisation in art ...

" 32: Mimes at Play II
... continuation of programs on Mime ...

" 34: Backstage Essay
... backstage tour of the Bonstelle and Fisher theatres, to examine the other side of theatrical illusion ...

" 35: Play in Rehearsal
... rehearsal of a scene from Five on the Black Hand Side with discussion of rehearsal as playing ...

" 36: Playing Music I
... discussion and playing of different kinds of music and consideration of their playful qualities ...

" 37: Playing Music II
... continuation of Program 36 ...

" 40: Play and Tragedy: Picasso's Guernica
... examination of how one work relates to the serious functions of an artist's play ...

" 43: Word Play I
... examination of (1) play and sport as subject in poetry, (2) poetic form as play, (3) poetry as playful language ...

" 44: Word Play II
... continuation ...

SECTION V: MIND PLAY

Program 46: Science as Play
... presentation of abstract areas of thought as playful, in thinking and in doing ...

" 47: Playing with Mathematics: Gambling
... discussion of the theoretical problems of probability theory as the basis for a prevalent pastime ...

" 48: Philosophy as Play: Baldy's Saloon
... a play in three episodes, dramatizing the playfulness of philosophical, speculative thinking ...

" 49: Baldy's Saloon
... focus on ethics ...

" 50: Baldy's Saloon
... focus on epistemology (how we know what we know) ...

THE MANY LIVES OF DR. FAUST PROGRAM TITLES

Introduction
Faust: Truth and Fiction I
Faust: Truth and Fiction II
1587 - The History of Dr. Faustus, the Notorious Magician and Necromancer I
1587 - The History of Dr. Faustus, the Notorious Magician and Necromancer II
Pact and Damnation
The Theophilus Legend - Byzantium
The Reformation Faust
Christopher Marlowe's Dr. Faustus I
Christopher Marlowe's Dr. Faustus II
Christopher Marlowe's Dr. Faustus III
Christopher Marlowe's Dr. Faustus IV
The People's Faust - Volk Buch, folk dramas, and the puppet play I
The People's Faust - Part II
Faust and the Art of Puppetry
Faust and the Folkballad
Goethe - a genius in his times
Goethe - a genius in his times
Goethe's Faust I
Goethe's Faust II
Goethe's Faust III
Goethe's Faust IV
Goethe's Faust V
Goethe's Faust VI
Goethe's Faust VII
Goethe's Faust VIII
Goethe's Faust and the Arts I
Goethe's Faust and the Arts II
Goethe's Faust and the Arts III
Goethe's Faust and the Arts IV
Goethe's Faust as a musical scenario I
Goethe's Faust as a musical scenario II
The Faust settings of Berlioz, Gounod and others I
The Faust settings of Berlioz, Gounod and others II
Faust in America I
Faust in America II
Faust in America III
Faust in the 20th Century I
Faust in the 20th Century II
Faust in the 20th Century III
Busoni's Faust I
Busoni's Faust II
Busoni's Faust III
Busoni's Faust IV
A Faust of the 1950's
The Beauty and the Devil I
The Beauty and the Devil II
The Beauty and the Devil III
The Beauty and the Devil IV
The Beauty and the Devil V
Sympathy for the Devil
The Faust Legend - A Summary
The Faust Legend - A Discussion I,II, III

PATTERNS OF REBIRTH PROGRAM TITLES

(See pp. 100-101 for Course Summary)

Program 1	Establishing the Patterns
Program 2	Presenting the Methods
Program 3	The Ways of Knowing, Part I
Program 4	The Ways of Knowing, Part II
Program 5	New Man, New Land, Part I
Program 6	New Man, New Land, Part II
Program 7	The Cycles of Nature
Program 8	Mythology and Rebirth
Program 9	From Nature to Story
Program 10	Shaping Events
Program 11	Scope of Character
Program 12	The Art of Story Telling
Program 13	The Aztec Rebirth Story, Part I
Program 14	The Aztec Rebirth Story, Part II
Program 15	Cycles and Sacrifice
Program 16	The Good Message
Program 17	West African Images of Rebirth
Program 18	Nature, Myth and Story: A Review
Program 19	Archetypes in Advertising, Part I
Program 20	Archetypes in Advertising, Part II
Program 21	Archetypes in Advertising, Part III
Program 22	The Rebirth in Popular Culture
Program 23	The Soap Opera Search for Tomorrow
Program 24	Rebirth in Eastern Religion
Program 25	Rebirth in Western Religion
Program 26	Religious Transcendence, Part I
Program 27	Religious Transcendence, Part II
Program 28	Islam
Program 29	A Brief History of Social Rebirth, Part I
Program 30	A Brief History of Social Rebirth, Part II
Program 31	Social Reform and Religion, Part I
Program 32	Social Reform and Religion, Part II
Program 33	New Thought
Program 34	Utopian Campaigns
Program 35	Revolutionary Campaigns

Patterns of Rebirth (cont.)

Program 36	Community
Program 37	Psychoanalysis as Rebirth
Program 38	Consciousness Raising
Program 39	Psychotherapy and the Traditional Healer
Program 40	Behind Prison Walls, Part I
Program 41	Behind Prison Walls, Part II
Program 42	Stages of Death and Dying, Part I
Program 43	Stages of Death and Dying, Part II
Program 44	Life After Death, Part I
Program 45	Life After Death, Part II
Program 46	Images of Man
Program 47	Visions of the Frontier, Part I
Program 48	Visions of the Frontier, Part II
Program 50	O'Neill's Dramas of Rebirth
Program 51	O'Neill's Dramas of Rebirth, Part II
Program 52	The Harlem Renaissance, Part I
Program 53	The Harlem Renaissance, Part II
Program 54	Hesse's Thousand Souls
Program 55	Where All Things Belong

AN *AMERICAN MOSAIC* PROGRAM TITLES (continued)

PROGRAM 1 Introduction - Part I
PROGRAM 2 Introduction - Part II
PROGRAM 3 The Last Continent
PROGRAM 4 The First Nations: Their Origins
PROGRAM 5 The First Nations: Cultural Patterns

PROGRAM 6 The First Nations: The Pueblo Culture
PROGRAM 7 The Convergence of Cultures in the Southwest
PROGRAM 8 Europe Invades the New World - Part II
PROGRAM 9 Europe Invades the New World - Part III
PROGRAM 10 Review: Europe Encounters the New World - Part I

PROGRAM 11 Review: Europe Encounters the New World - Part II
PROGRAM 12 Search for a New Life: Cultural Patterns - Part I
PROGRAM 13 Search for a New Life: Cultural Patterns - Part II
PROGRAM 14 Conflict or Accommodation?
PROGRAM 15 West African Civilizations - Part I

PROGRAM 16 West African Civilizations - Part II
PROGRAM 17 The Struggle of Health and Wealth
PROGRAM 18 The Middle Passage
PROGRAM 19 The Plantation System
PROGRAM 20 Africans' Resistance in the New World

PROGRAM 21 African Culture in the New World
PROGRAM 22 Resistance in History: Three Biographies
PROGRAM 23 Blacks and Whites: Popular Ideology
PROGRAM 24 Native Americans and Whites: Popular Ideology
PROGRAM 25 Westward Ho: Manifest Destiny

PROGRAM 26 Red Cowboys: Men of the Great Frontier
PROGRAM 27 Redrawing the Continent
PROGRAM 28 [illegible] Apache: A Study of Native American Resistance
PROGRAM 29 U.S. Policy: The Pioneer Nation
PROGRAM 30 Land and the Quest for Identity

PROGRAM 31 Land and Ownership: Conflicting Traditions
PROGRAM 32 Review of Program 7: The Convergence of Cultures...
PROGRAM 33 Review of Program 14: Conflict or Accommodation?
PROGRAM 34 Review of Program 17: The Struggle of Health and Wealth
PROGRAM 35 Review of Program 25: Westward Ho: Manifest Destiny

An American Mosaic (continued)

Program 36 American [illegible] Revival, Part I
Program 37 American [illegible] Revival, Part II
Program 38 Red, Black and White : Part I
Program 39 Red, Black and White : Part II
Program 40 The Consciousness of the Working Class

Program 41 Class [illegible] and American Culture
Program 42 [illegible] of Appalachia, Part I
Program 43 [illegible] of Appalachia, Part II
Program 44 Appalachia in the 1970's: New Perspectives, Part I
Program 45 Appalachia in the 1970's: New Perspectives, Part II

Program 46 Scandinavian Workers in America
Program 47 Chicano Workers in America ([illegible] is Spoken)
Program 48 Polish Workers in America
Program 49 Search for Roots: Lessons from the Camps
Program 50 Search for Roots: Flight from Fascism

Program 51 Arab Workers in America
Program 52 The Changing [illegible]
Program 53 Search for Roots: [illegible] Asylum
Program 54 Puerto Rico: Colony or Nation, Part I
Program 55 Puerto Rico: Colony or Nation, Part II

Program 56 Communal Life in America
Program 57 Contemporary Afro-American Culture : Part I
Program 58 Contemporary Afro-American Culture : Part II
Program 59 Conclusion, Part I
Program 60 Conclusion, Part II

Program 61 Bonus of Program #[illegible]: [illegible]
Program 62 Bonus of Program #[illegible]: [illegible]
Program 63 Bonus of Program #[illegible]: Consciousness of Working Class
Program 64 Bonus of Program #[illegible]: Class [illegible] & American Culture
Program 65 Bonus of Program #[illegible]: Polish Workers in America

Program 66 Bonus of Program #[illegible]: Lessons from the Camps
Program 67 Bonus of Program #[illegible]: Search for Roots: Flight
Program 68 Bonus of Program #[illegible]: Arab Workers in America
Program 69 Bonus of Program #[illegible]: The Changing [illegible]
Program 70 Bonus of Program #[illegible]: Puerto Rico, Part II

NOTE: "Program Bonus" inserted to supplement [illegible] from [illegible] to [illegible] at [illegible].

FUTURES, TECHNOLOGY & SOCIETY PROGRAM [illegible]

Technology is examined as a human activity that reflects society's needs, desires and values. The social implications of technology are explored and the concept of technological system is developed. The history and evolution of technology is studied, particularly as it has influenced contemporary life and planning for alternative futures in both developed and developing nations. Modern techniques of decision making and technological innovations are also considered.

The series uses an interdisciplinary approach and a wide range of visual techniques.

Unit I Introduction to Futures, Technology, and Society Studies

The Utopian Dream Parts I, II, III
The Machine Image
The Politics of Technology

Unit II Communications Technologies: Case Studies in Technology, Culture and Values

Technology and the Written Word Parts I, II
Technology and Music
[illegible]
The Future of Communication

Unit III Case Studies in Technological Development

Stone Age Technology
The [illegible] [illegible] System
The Birth of Research and Development (R&D)
Modern Research and Development

Unit IV Technological Transfer and Technological Dependence

[illegible] of Energy [illegible]
The Automobile Revolution Parts I, II
Drought in the Sahel Parts I, II
North-South Transfer of Technology

Unit V Impact of Technology on Work, Leisure and Mental Health

The City of the Sun
Technology of Work
Technology and Mental Health Parts I, II
Technology and [illegible] [illegible]
Technology and [illegible] [illegible]

[illegible]

Futures, Technology & Society (cont.)

Unit VI   Introducing "Modelling"

The San Francisco Bay and Delta Model
Urban Modelling
Transport Modelling

Unit VII   Limits to Growth: Models of the Future and Critiques

The Limits to Growth   Parts I, II
Critiques of Limits to Growth
Futures Debates of the Past
Forecasting: Possible or Useful ?

Unit VIII   Alternate Models of the Future

Strategy for Survival   Parts I, II
A Model for the Third World   Parts I, II
Economics, Technology, and Sustainability   Parts I, II

Unit IX   Technology and Biology

The World Biosphere Reserve Network
Genetics and Environment
Technological Revolution and the Social Scene   Parts I, II
New Towns in France

Unit X   Technology Assessment

The Machine World
Ideology of Science
Technology Assessment and Remote Sensing

Unit XI   Transformations of Scale

Transformations of Scale
Technological Systems and Hierarchy of Real People   Parts I, II
Toward a Humanistic Systems View   Parts I, II

An extensive Instructional Study Guide : [illegible] eds. Futures, Technology and Society: Instructional Guide, [illegible] as part of this course [illegible] [illegible] objectives, [illegible] are included.

ENERGY, TECHNOLOGY & SOCIETY PROGRAM TITLES

The total energy needs of a modern society, including food, transportation, housing, industry, and convenience products are studied to determine the outlook for the future. This is done against a backdrop of the energy system already created to meet our ever growing demands. Emphasis is placed on the role of industry and solving our present energy problems expeditiously and economically. Also, the capability of, and the limitations on technology to continue to satisfy society's demand for more and more energy are discussed and evaluated.

Readings: _Energy, Technology, and Society: TV Guide_

Programs

The Energy Shortage: Causes and Outlook
Coal
Oil and Gas Reserves: Formation and Extraction
Increasing Oil and Gas Production
Environmental Effects of Fossil Fuel Processing
City Systems I
Energy Flows in Nature
The Resource Production System
Mass and Energy Flows in Cities
Energy and the Waste Disposal System
Energy Forms & Conversions
Energy in Motion
Chemical Elements and Compounds
Chemical Binding Energy
Energy and the First Law

Energy Conversion Efficiency
Efficiency of Energy Systems
Developing a Conservation Strategy
Conserving Energy Around the Home
Energy Conservation in the Urban Transportation System
The Food Production System
Human Food Needs
Increasing Food Production
Efficiency of the Food System
Increasing the Food System Efficiency
Electricity I, II
From Coal to Kilowatts
Limits on Energy Conversion Efficiency
Environmental Effects of Fossil Fuel Power Plants
Nuclear Power Plants
Nuclear Energy
Environmental Effects of Nuclear Power Plants
Breeder Reactors
Energy from Fusion

Energy, Technology & Society (cont.)

Lasers
Laser Applications in the Energy Problem
Electric Power Transmission Systems
Brownouts and Blackouts
Pro's and Con's of Nuclear Power
Hydroelectric Power Plants
Geothermal Power Plants
Oil Shale Reserves: Formation and Extraction
Synthetic Fuels
Energy From Wastes
Solar Energy: Energy for the Future
Direct Conversion of Sunlight to Electricity
Solar Heating in Homes
Heat Pumps
Solar Heating with a Heat Pump
Energy from Winds and Ocean Currents
Economics of Energy: Oil
Economics of the Electrical Power Industry
Economics of Energy: Overview and Perspective
Energy Shortage : Policy and Perspective

CHANGING LIFE ON EARTH PROGRAM TITLES

Program 1: A Panorama of Life
Program 2: Features of Living Systems: Metabolism
Program 3: Features of Living Systems: Reproduction
Program 4: Features of Living Systems
Program 5: Why Must Life Change?

Program 6: What is Life: Summary
Program 7: Life throughout the Ages
Program 8: The Single-Celled Organisms
Program 9: Multi-celled Organisms
Program 10: Vertebrates Invade the Land

Program 11: Adaptive Radiation in Mammals
Program 12: Primate Traits and Trends
Program 13 & 14: Fossil Humans
Program 15: A History of Changing Life on Earth: Summary

Program 16: The Great Debate
Program 17 & 18: Natural Selection
Program 19: Sociobiology: Biological Determinism
Program 20: Is Everything Adaptive?

Program 21: Natural Selection - Fact or Fiction: Summary
Program 22: The Unity and Diversity of Life: The Secret of Life
Program 23: The Cellular Basis of Unity and Diversity: Chromosomes and Heredity
Program 24: The Cellular Basis of Unity and Diversity: The Laws of Inheritance
Program 24a: Mendel's Laws
Program 24b: Chromosomes and Heredity
Program 25: The Molecular Basis of Unity and Diversity: DNA

Program 25a: The Double Helix
Program 26: The Molecular Basis of Unity and Diversity: Protein Synthesis
Program 26a: Genetic Code
Program 26b: Protein Synthesis
Program 27: Mutations: Raw Material of Evolution
Program 28: The Sickle Cell Game: Interaction of Mutation and Natural Selection
Program 29: The Biological Basis for Variability: Summary
Program 30: Genetic Expression and the Internal Environment

Changing Life on Earth (cont.)

Program 31: Genetic Expression and the External Environment
Program 32: Genes and Behavior: The Question of IQ
Program 33: Genes and Behavior: Learning Shapes Behavior
Program 34: Lethal Genes and Modern Medicine
Program 35: Genotype and Environment=Phenotype: Summary

Program 36: The Biological Prerequisites of Human Culture
Program 37: Are There Races?
Program 38: Why Do Human Populations Differ Physically?
Program 39: A Model of Human Adaptation

Program 40: Physiological Adjustment to Environmental Stress: High Altitude Adaptation

Program 41: Physiological Adjustment to Environmental Stress: The Immune System
Program 42: Culture: The Uniquely Human Means of Adaptation
Program 43: Human Adaptation: Summary
Program 44: Man and Woman Change the Earth
Program 45: Disruption of Natural Cycles

Program 46: Food Production and Natural Cycles
Program 47: Contaminating the Food Chain
Program 48: The Impact of Industry on Natural Cycles
Program 49: Human Influence on the Climate
Program 50: Changing Life on Earth: Summary

SECTION 6:

YOUR TASKS IN RELATION TO THIS PAPER

1. Re-read your own Concept Paper in the context of the total package of papers, and make whatever revisions in both your own work and the telecurriculum outlines, keeping in mind:

   A. further development of your own thoughts;

   B. coherence and developmental sections of the total curriculum;

   C. general and specific skill development of students; and,

   D. historical, geographic, etc., intellectual frameworks.

2. Make any comments as to individual courses, the total curriculum, etc., that you are moved to make.

3. Think about core production teams -- where and how the courses you are working on can be produced and expert consultants for specific parts of your course, and people who can disseminate the sections of the course or any part of it to interested potential users.

Please return the results of your work by April 1, 1982.

SECTION 7: ADDENDA (Pp. 267-277 from A Humanities-Based Curriculum for Working Adults, The Workers Sabbatical. To Educate the People Consortium. Otto Feinstein, 1979.

Evolution of a Humanities Based Curriculum for Working Adults

In the previous pages of this document we have discussed and presented the University Studies and Weekend College experience and its curricular development. In this section we will try to synthesize what we have seen and chart a path for a future evolution. We will be discussing this from three perspectives: the curricular structure which is evolving and its adaptability to semester, quarter, and tri-mester systems and other constituencies; the possibility of introducing additional instructional methods into the basic delivery system; and some models which are emerging as local adaptations are tried through the To Educate the People Consortium.

Evolution Based on Six Years of Experience

We start with the table presented on the following page which will be elaborated on in the following pages. This table has evolved with the assistance of our pilot grant from the National Endowment for the Humanities.

By means of this grant we convened 20 meetings with the faculty and staff of the University Studies and Weekend College program at which a similar table was presented and a series of questions (listed below) were discussed. In addition a series of three day workshops (with follow meetings) were held with teams from representatives of about 50 higher education institutions, as well as one and two day conferences with local and international unions and US/WC students and graduates. Out of these meetings came the current table which was presented at our (The To Educate the People Consortium) in January 1979 at the AFL-CIO Headquarters in Washington D.C. Further discussion at the Washington meetings and since have resulted in the current version.

We hope that this section will provide a wide ranging discussions and only when these have been digested will this draft document be ready for publication as a book.

The discussion outline which we used in our meetings with the US/WC faculty and staff is as follows:

Discussion I:
-What do you expect the student to get from the year of study in which you are teaching ?
-What does each quarter intend to accomplish ?
-What is the pedagogic impact of each format, (i.e. TV, conference, workshop, tutorial) ?
-What are the uses appropriate to each format ?
-What pleases and concerns you about the program ?

Discussion II: -Your general comments about the students and the program;
-Comments on the table as proposed;
-Are any concepts missing ? Superfluous ?
-Your experience in the functioning of the different formats, ideas about new ones ?
-Your developmental approach to content, students, and staff;
-Specifics for general skills, special skills for all students and for specific student groupings;
-Your views on the total readings, assignments, [illegible], experiences, relations, environment;
-Your views of the humanities base of the entire curriculum;
-Focus on working adults, union members, etc.
-Summary of your views.

The discussions reflected a general satisfaction with the basic curricular structure and the delivery system. The major concerns voiced [illegible] part of the table and represent the general consensus of over 100 faculty and staff involved in delivering this curriculum to some 11,000 people over the past six years. These concerns can be summarized as follows:

-the importance of an intellectual, historical and developmental frame of reference to allow the students to integrate their own experience into their education and then to move to a theoretical understanding necessary for any further education;

-the needs for the development of a complete study skills operation and evaluation and research function which will give students real measure of the subjects they study and the faculty and staff a sophisticated feedback system;

-the need for the integration of the entire program so as to make intellectual sense to students and staff, given the rapid evolution of the original concept and the development of hundreds of different workshop formats, over 300 conferences, and nearly ten cycles of the 11 PH courses.

The changes which were introduced into the curriculum concept and which are represented in the following table still require extensive discussion but at this stage are as follows: in accordance to new and simpler curricular units the first year curriculum is divided into five peak units rather than the ten [illegible] units which represented the previous structure (this plan makes it easier to adapt to the semester and trimester system and revise the PH courses); the first section of each of the study years (social sciences, urban humanities, science & technology, theory & method, advanced studies) were the theoretical frame work for the year and relate it to the previous years; the last section of each of the first three years provides linkages to the theory and method years, reviews the year's work, and prepares for the following year.

Table: Proposed Curricular Structure: Product of Six Year Evolution and NEH Grant*

	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Summer**
YEAR I	Urbanization & Industrialization	Urban: Higher Culture, Community, Identity	Work, Labor & Society	Organization & Institutions	Conflict: Rights, Dissent & Government	Theory & Method in the Study of Society	Skills I, II, III
YEAR II	Quality of Life: Work, [illegible] & Mass Culture	Cultural History: The American [illegible]	[illegible]	Arts of the Imagination	Performing Arts	Modernization, [illegible] & Cultural Development	Skills I, II, V
YEAR III	Science, Technology and Future	Life and Health	Ecology & Environment	Energy & Society	Science & Discovery: Earth & Space	Science, Technology, Society & Futures	Skills I, II, V
YEAR IV	Theory & Method Electives	Theory & Method Electives	Theory & Method Electives	Theory & Method Electives	Theory & Method Electives	Theory & Method Electives	
YEAR V	Senior Essay Electives	Senior Essay Electives	Senior Essay Electives	Senior Essay Electives	Senior Essay Electives	Senior Essay Electives	

* Each of the units in the first three years consists of 10 half-hour TV programs, five four-hour workshop sessions and one weekend conference (2 days).

**Skills I, II, V are organized to be available over the summer.

Under the new system each five week unit has 15 half-hour TV programs, one weekend conference, and 20 hours of workshops. The curricular advantages of this system will be discussed in the next section.

The conceptual frame of reference for the first year is a new unit called "Urbanization/Industrialization" the remaining five units of the first year relate directly to this first unit.

A reduced opening of the existing "Quality of Life: Work, Classical and Mass Culture" sets the scene for the other five units in the urban humanities year.

A revised and reduced version of " Science, Technology and Values" provides the base for the social science and technology year.

The Theory and Method year through the six workshop units is far more consolidated and has [illegible] constitutional history student than at the present time.

A rereading of the top of this page should give the reader a frame of reference for approaching the more detailed discussion of the revised curriculum which follows.

The Social Science Year

This year now contains six five-week units: Urbanization/Industrialization; Culture, Community and Identity; Urban Studies; Work, Labor and Society; Organization & Institutions; [illegible] Studies; [illegible] & [illegible]; Theory and Method in the Study of Society.

The Urbanization/Industrialization unit focuses on experience, and [illegible] as the basis for understanding the human condition. Students are introduced to [illegible] by looking at [illegible], [illegible] of [illegible] and [illegible], and at the [illegible]. They are introduced to [illegible], [illegible] and [illegible] through [illegible], [illegible], and [illegible]. Concepts like [illegible] and [illegible] are introduced [illegible] to deal with meaning in the context of continuity and change. Theory and their application are made central to the work of the Social Year making the humanistic approach a given from the first unit on. These concepts are grounded in the experience of the students by looking at [illegible], their own communities and [illegible], their [illegible].

The Urban Studies: Culture, Community and Identity unit looks at human [illegible] [illegible] in [illegible] of human [illegible] as they form [illegible] and [illegible] and how they [illegible] [illegible] with general social institutions. [illegible] and [illegible]; [illegible], neighborhood and community; group, family, and [illegible] and [illegible]; the nature of human [illegible], meaning and [illegible], as well as such concepts as [illegible], ethnicity, and class are considered. [illegible] and [illegible] are [illegible]. These concepts are also grounded in the students' experience. [illegible] and [illegible] are examined and compared, as are experiences with different types of institutions.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Science and Technology Team

A series of goals were made by the [illegible] Science and Technology Team. The curriculum goals were summarized as:

- To increase the student's knowledge of topics of science and technology in regard to solving social problems.
- To increase the student's knowledge of the new scientific discoveries and rapidly changing technology [illegible].
- To increase student's knowledge of scientific concepts [illegible] and contemporary [illegible].
- To increase the student's ability to read and to interpret critical scientific information.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Adaptation to Semester, Quarter, and Tri-Mester Systems

Three factors have contributed to making the program more readily adaptable to these organizational forms common in the United States: first, the visit of the many schools to our three-day workshops raised the issue and the resultant discussions allowed us to attempt such an adaptation; second, Wayne State University decided to shift from the quarter to the semester system; third, the development of the To Educate the People Consortium made such an adaptation necessary. In addition we had favored an annual approach to curriculum and registration, based on shorter than quarter units, since the begining of the program, but were unable to implement it at the time.

The Table on page 269 shows how these adaptations can be made and the previous section describes the units. But there are some additional features which are very attractive. These will be described below:

1) Each thematic unit has five weeks of TV, five weeks of workshop classes and two weekend days. The conferences can be organized in such a way that each year starts with a weekend conference, before the TV or workshop courses begins, setting the basics for the entire year. Similarly the year can be ended by a conference after the TV and the workshop courses are finished. This eases the pressure on staff and students and gives a start and finish point for the year. The remaining four weekend conferences can be broken up into a mid-year conference and six single days spaced throughout the year. This new structure of the conferences offers to greatly improve the use of this format.

2) The use of six units with five weeks of TV each makes it possible to change units of the TV course without the type of investment in time, funds, personnel, and use of course time that the previous 33 half-hour series required. It also sets the stage for consortial-wide TV productions, where each unit has five super-productions of one or one hour in length and three or two half hour low-cost productions. The super-productions can be made with all sorts of audiences in mind and can be farmed out through-out the consortium. The half-hour productions can actually be made locally, using local talent and facilities, and making it easier to adapt the TV to local conditions. This aspect of the six units per year opens up all sorts of significant new use of TV.

3) Finally, the six unit approach makes it much easier to revise specific aspects of the curriculum, experiment with new ideas, and adjust the model to a wide variety of conditions.

Adaptation to Different Constituencies

The evolution of the model will make it even easier to adapt to different constituencies. Some constituencies differ by the amount of time available during specific periods. By combining the use of the new units with the modular organizational concept, all sorts of time related constituencies can be aided in access for higher education. Seasonal, over the road workers, people who little time during a part of the year and a lot of time during other parts. Similar adaptations can be made to constituencies desiring or requiring different curricular content. The economy of scale of the model can and should be used to make available more costly elements which are critical to such constituencies. The six unit per year approach makes it easier to use a larger part of the general program in common while making it possible to deliver a much wider and larger number of adaptations. An additional benefit is that a particular constituency adaptation may also serve a need of the larger group which was not previously noted. The unit approach makes it much easier to include these discoveries and innovations into the larger program. Groups as small as 20 can be serviced by our approach, as the forestry worker adaptation in the Urban Studies Module shows. Once a core unit of 300-1,000 is set up the base for adaptations is set.

Alternative Delivery Methods

One way of looking at adaptation of the US/WS model is to look at the three component parts. One can substitute all sorts of educational institutions (formal and formal) or add them to the initial institutional component - the university. One can make a wide adaptation of the curricular content. One can add or substitute different constituencies. One can also add or substitute delivery methods. The use of radio and audio cassettes is a minor adaptation. More significant is the addition of individual self-paced study courses developed by a number of institutions involved in the consortium. The use of computers and other simulation methods can greatly increase the development of a whole series of skills and the testing of a number of concepts.

Some Emerging Local Adaptations

The development of the To Educate the People promises the emergence of wide range of local adaptations. We have a large number of urban based institutions with easy geographic access to dense populations of production, service, and governmental workers. On the other hand we have institutions which service very large, sparsely populated rural regions.

In some areas we have universities, colleges and community colleges and even wider consortia developing so that the model can be most productive in their area. One adaptation promises to provide a new model of collaboration between universities and colleges on the one hand and community colleges on the other. We call this the 3(2+1)+2(3)=BGS. The first three years are divided up by two quarters of instruction a year being offered by the community college and one quarter per year being offered by the university or college. This not only allows a community college student to complete the lower division in relation to the community college, but sets up a joint community college-university faculty which not only plans the first three years, but which collaborates in the planning and teaching of the last two years (2(3)).

Some of the institutions involved in the consortium have great strengths in competency based instruction, others in long distance individual self-paced instructional units. These and other strengths will determine the evolution of different models as much as the different constituencies and environments will. Some programs will be massive, others limited in numbers. A good communications system and a real collaborative model, including the educational institutions, the unions and other student institutions, and the public TV and other media, will create many new options for educational activity for working adults.

We see the [illegible] model as a first step. It can provide the institutional base for the widest range of adaptations. We are indebted to the National Endowment for the pilot grant which allowed us to capture the [illegible] experience in this draft document and to initiate a broad ranging discussion, key to the development of an international consortium which can use this experience to develop the needed adaptations.